

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVIII.

Jackson, Miss., August 27, 1936

NEW SERIES  
VOLUME XXXVIII. No. 35

## Who's Who and What's What

Of the 48 states in the Union 31 have local option privileges and many towns and counties are voting dry. The best is yet to be.

Circulation Manager A. L. Goodrich spent a day in Canton recently preparing for a special Canton edition of The Record to come out Sept.

Dr. C. V. Edwards, formerly pastor at Greenwood, now vice-president of Mary Hardin-Baylor College, has had six daughters to graduate at that institution.

Reverend Don Norman and Miss Lelda Harmon of Louisville will be married Sept. 7. Mr. Norman is pastor at Dixon, Ky., and associate in the publicity department of the Louisville Seminary.

Dr. Jno. F. Latimer, whom Clinton still claims, will teach the coming session at George Washington University in Washington, D. C. He has specialized in the classics from boyhood. A son of Prof. M. Latimer, of Mississippi College, after finishing at M. C. and taking his doctorate at Yale, he has taught in Connecticut, Illinois and Missouri.

Harrisville, Rev. W. L. Ferrell of Jackson assisted Pastor B. A. McCullough in the meeting. Large crowds; a real revival; the gospel preached in power. Twenty were baptized at the end of the week, five added by letter, and another baptized a week later. The Lord's Supper was observed at the close of the meeting.

It does not follow because God is in his heavens that all is well with the world. That all will come out at the right place at some time we may well believe, but things do get into a fearful muddle again and again as we move toward the end. In the long run, counting from century to century there is evidence of progress and many proofs of God's wrath against wrongdoing. But we live in a period when we may well join those under the altar, them that had been slain for the word of God and the testimony of Jesus, who cry, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Truth will not be forever on the scaffold, nor wrong always on the throne. For another page in history turns and the storm breaks. Read Rev. 6:12-17. Our God is a God of patience. He never quits, and the eternal ages are His.

For many years while prohibition was the law in our land, the churches gained rapidly in numbers. Since the prohibition amendment was repealed the growth has slackened in nearly every denomination, and there has been a loss in many. For twenty years in Mississippi under prohibition the public schools of Mississippi grew in attendance, the curricula were advanced, and new school buildings sprung up all over the state. Teachers everywhere had increases in salaries. Since the repeal of the prohibition amendment the teachers salaries have been greatly reduced and the terms of school have been shortened and the schools have been in difficulties. This inspite of the promise that to license the sale of beer and wine would raise more revenue for the schools. God is in His heavens and He calls people to account for sin and folly.

Brother A. B. Polsgrove resigned as pastor at Charleston after several years of good work. We have not heard his plans for the future.

In the meeting at Raymond, in which Pastor R. L. Wallace had the assistance of Rev. G. O. Parker, there were eight added to the church by baptism.

Professor Chester Swor of Mississippi College was with Pastor W. R. Haynie and the Durant Church from the 17th through the 21st in a young people's revival. The messages of brother Swor were scriptural, logical, and presented in a very unique way. Not only were the lives of our young people greatly enriched and spiritualized, but our entire membership was spiritually blessed. We are grateful for all of the blessings God has given us through this noble, consecrated servant.—W. R. Haynie.

It was our joy and privilege to assist with the singing in a meeting with Pastor J. A. Taylor and his church at New Sight for five days. We were glad to sit at the feet of this good soldier of the cross and receive the blessings of his mature experience in the Lord. The people were very gracious to us. While there were no additions to the church we feel that the church was greatly helped. May the Lord richly bless this dear man of God and the good people.—Joe Canzoneri, Pastor.

Brother E. L. Douglas of Huttig, Ark., preached for eight days in the meeting with our church in Bogue Chitto, Miss. We feel that his messages were Holy Spirit directed and empowered and great good was accomplished. Our people were delighted with his preaching. They showed this by their interest and cooperation. Splendid congregations were in attendance, many coming from the different parts of the county. We are thankful to the Lord for sending this fine consecrated young man to us and for those whose hearts He opened and were added to the church.—Joe Canzoneri, Pastor.

Pastor W. E. Greene had J. D. Walker, student in Mississippi College, with him in a meeting at Pleasant Hill Church, Clarke County. The preacher was highly appreciated by the congregation. There were 21 additions to the church, sixteen of them by baptism, and several reconsecrations. Several hundred chapters in the Bible were read. The young people had a prayer meeting each evening, led by brother Walker, and most of them made definite decisions. The pastor commends the visiting preacher as a forceful preacher and fine personal worker, seeking to glorify the Master, having been trained at the Baptist Bible Institute.

I have just closed a meeting with brother J. A. Rogers at Woodland, Pontotoc County. I was with him seven days. We had overflow crowds for all night services. Brother Rogers has been pastor of this church more than twenty years. He has taught the people to reverence God's word and His meeting house. It was an inspiration to preach to a people who listened with such reverence. Too, it was a rare privilege to be associated with brother Rogers who is more than eighty years of age. His love for and loyalty to Christ and His word and the zeal he has for the Lord's work would be a great blessing to any younger minister. There were thirty-eight additions to the church membership. Thirty-two of this number came on profession of faith for baptism. The people of Woodland have great love for their pastor, brother Rogers, and hold him in high esteem.—B. B. Hilbun.

It is said that nearly one-third of the Baptist preachers in the South are not employed in ministerial work. Here's something to think about.

It is said that the trustees of Wake Forest College in North Carolina will have a called session in September, and the question of supervised dances will be reopened.

At Braxton Pastor McCullough was helped in the meeting by brother C. E. Welch of Memphis, native of Simpson County. The preaching was most acceptable and effective. Thirteen were approved for baptism and six received by letter.

We are not so much afraid of the mischief which may be done us by the communistic atheists in Russia as we are the common garden variety of atheists in this country, some of them church members who pay no attention to God seven days in the week, who live and conduct their business without any reference to God or concern for His will.

The Second Annual Sunday School Convention of Jackson County meets on the fifth Sunday with Wade Church. Pastor J. E. Barnes of Ocean Springs writes that the Baptists, Methodists and Presbyterians are together holding a meeting beginning August 26. Dr. C. B. Arendall, of Dauphin Way Baptist Church in Mobile, will preach and Dr. A. P. Hamilton of Millsaps College will lead the singing. Good preparation was made for the meeting.

PASTORAL CHANGES: W. J. Dorman goes from Kentwood, La., to Carrollton Ave. Church in New Orleans; Logansport, La., gets E. L. Vance of Voth, Texas, for pastor; T. G. Alfred goes to Providence Church, Caddo Parish, La.; A. C. Freeman of Newark, N. J., succeeds W. C. James at Williamsburg, Va.; Hugh Peterson, native of New Zealand, alumnus of Georgetown and S. B. T. S., becomes pastor First Church, Richmond; O. K. Webb of Memphis, Tenn., succeeds W. P. Crouch at Morganton, N. C.; T. G. Jenson goes from Memphis, Tenn., to Mount Pleasant, Iowa; Rev. Paul Meigs, recent graduate of the Louisville Seminary, becomes pastor at Heflin, Ala.; M. L. Bannister goes from Chester, S. C. to Oxford, N. C.; Gilmer Cross becomes pastor at Scarbro, W. Va.; R. M. Schwyhart goes from Kansas City to Algoma, Iowa; Dr. H. S. Stewart of Oak Park, Ill., goes to Ashland Ave., Toledo, Ohio, succeeding T. F. Adams who went to First Church, Richmond, Va.

There is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with Him against sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and unjust, we should side with God, and say, "Shall not the Judge of all the earth do right?" God will do right. Everyone will say "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask Him to search us and show us ourselves. Let David's prayer be ours: "Search me, O God"—not my neighbors, nor other people, but "Search me!"—D. L. Moody.



## Sparks and Splinters

Pastor A. B. Pierce of West Laurel brought his little boy to the Hospital in Jackson last week for the removal of his appendix.

Pastor C. J. Olander reports that Morgan City is building a \$3,000 home for the preacher, and have other good projects in mind.

A letter from Rev. Ray M. Dykes, pastor of Clark St. Church, Houston, Texas, indicates his abiding love for Mississippians and his interest in our work.

Mr. O. C. Miller, former superintendent of the Orphanage, has sold the Durant News, and Miss Hazel Brannon, becomes editor, said to be the youngest in the state.

In the three years and seven months' pastorate of Dr. C. Roy Angell at San Antonio, there have been 1,373 added to the church, 369 of these by baptism. In this time \$176,419 have been given to all purposes, of which \$35,904.03 were for missions and Cooperative Program. Dr. Angell went to Miami, Fla., on Aug. 15.

In Dr. Gunter's article last week on page five one figure was left out which spoiled the sense of the whole paragraph. In speaking of the note taken up at the bank, Dr. Gunter wrote: This note did not increase the indebtedness of the State Convention over the amount listed in the 5,000 Club literature, which sets forth the Convention's indebtedness as being \$520,000, because the collateral held by the bank was included in the \$520,000.00. The typographical error last week left out the 5 in these figures.

Rev. J. W. Tinnin passed away Aug. 15 from his home in Shreveport, at the age of 76. He was born in Lauderdale County, Mississippi. He served churches in Mississippi, Texas and Louisiana. He had great joy and was greatly blessed in his ministry. Failing health for a few years prevented his being in the active ministry, but he never lost his interest in the work. Beside his son, Dr. Finley W. Tinnin, editor of the Baptist Message of Louisiana, he leaves two sons, Mr. L. M. Tinnin of Shreveport, La., and Rev. J. V. Tinnin of Balboa Heights, Canal Zone; and two daughters, Mrs. Taylor and Mrs. Moore. His wife also survives him.

President J. R. Sampey says in his introduction to the new book by Dr. E. K. Cox, "The Answer By Fire," "I have read nothing in recent months which has stirred my heart like the burning words of this brave prophet." And he says other good things about the book which are well deserved. Our people in Mississippi know Dr. Cox of Gloster to love and highly esteem him. Those who have read the Record for the past few years have rejoiced in the studies of Bible characters and other articles which he has written. He is a writer and preacher of great spiritual insight and power. We are glad to have a man like this in Mississippi who can speak and write with the passion of the old time prophet. He is held in high honor also in Tennessee where he was pastor of great churches. Dr. Cox published a few years ago a book about Elijah whose spirit he has caught. That book had and still has a wide circulation. But this one is destined to reach a larger constituency. We wish that every family in Mississippi might secure the book and read it carefully. It deals with present day moral and spiritual conditions; it faces facts as only a prophet can afford to face them, and it shows the way to deliverance through the God of Elijah and the God of our Lord Jesus Christ. Dr. Cox believes we need a world-wide revival and he believes it is coming. He points the way to it and pleads with Christian people as he has pleaded with the Lord to hasten the day. The book will quicken the spiritual pulse of every Christian who reads it. And we all owe it to ourselves, to the Lord and to the needy world, to read it and heed its message. It is from the Wm. B. Eerdmans Pub. Co., Grand Rapids, Michigan, and sells for a dollar. It will be worth many times the price to you.

The Virginia Gazette of Williamsburg, Va., claims to be the oldest paper in the United States with continuous publication; 200 years old Aug. 7, 1936.

I had the great privilege recently of being with Pastor James Allgood and the good people of Pleasant Hill Church—near Brookhaven—in their revival. Splendid preparation had been made for a real revival. Large crowds attended every service. The earnest prayers of the people and the simple preaching of the Gospel were very definitely blessed of God. There were thirty-one professions of faith in addition to a few by letter. Brother Allgood is doing a great work in this section. He is a fully consecrated, conscientious young pastor. He is loved by those whom he serves. It was indeed a great joy to work with him.—W. L. Holcomb.

On the first Sunday in August at 11 o'clock A. M., Center Church, Attala County, began its revival with Rev. L. D. Wood of Fort Worth, Texas, (son of our pastor) doing the preaching. The messages seemed to be sent from God and the hearts of many were touched, even though they wouldn't give over and accept Christ. There were eight members received as candidates for baptism. Much interest was shown by the splendid cooperation of the congregation in taking part in the prayer meetings and song service. Brother Wood's visit with us will be long remembered by all that heard him preach and we are praying God's blessings on him and his family. Our church has really had a revival and we feel that we have been greatly blessed. Bro. Marshall Wood, brother of Rev. L. D., was licensed to preach the gospel by Center Church at the 11 o'clock service on Sunday morning. Our church has a wide awake Sunday school and a real good prayer meeting on Sunday nights.

Mississippi College graduated 17 with the B.A. degree at the close of the summer school last week. Mr. James Graves Wilson of Darling was graduated with special distinction. Misses Katy Lee Cottingham of Kilmichael, Edith Iva Herring of Pattison and Ora May Salter of Hazlehurst were graduated with distinction. The following made up the fine group of young people in the class: Noble Day Anderson of Burns, Minnie Ola Branton of Columbia, Wm. Oscar Byrd of Tampa, Fla., Julia Etta Eager of Clinton, Maggie Sue Eakes of Philadelphia, Wilburn Delmas Hilton of New Hebron, Mrs. Alma Murphy Jeffrys of Flora, Byrd Martin of Benton, James Prentiss Maxwell of Tylertown, Herbert Allen Robertson of Sallis, Sollie Iven Smith of Carriere, Lawrence I. Thompson, Jr., of Mendenhall, Herman Bailey Wilkinson of McComb. The exercises were held in front of the chapel in the shade of the trees just before sunset, in delightful weather. The address was made by the editor of the Record, on The Secret of Perpetual Youth. There was a large crowd of people present, and everybody seemed to go away happy.

One of our Mississippians summering in North Carolina writes a personal letter telling of the help she gets from the Record. We omit the name as it was probably not intended for publication, but here are some of the things which ought to be passed on to others—for they will help us all: "The midweek prayer meetings have been to me for over 50 years, one of the greatest of all inspirations to better Christian living; but in later years they have gradually become more of a cause for regret because of the substitutes you mention that have crept in until I seldom attend. I believe in prayer and pray much for the church, preachers and meetings. God answers prayer, I know by experience and His word. Dr. Wallace Bassett's sermon on 'The Articulate God,' was one of the best and truest I have read or heard in some time. Thank you for publishing it. I am wondering why it is that a minister can go to some other church to hold meetings and many are brought into that church when there are very few joining his own church unless another preacher is called in for a meeting. When at home I teach the T. E. L. Class, and attend the one here. I am glad my Baptist Record reaches me with the Sunday school lessons—that has been a great help for over 40 years.

Our sympathy is with Mrs. J. M. Metts in the death of her mother, Mrs. Lee Suggett, at her home near Winona, on Aug. 21.

The Presbyterian Church at Edwards recently celebrated the forty-eighth anniversary of their pastor Rev. C. P. Colmerry, who has served the community as well as his own church.

The death of Rev. T. C. Britton at Shanghai, China recently, removes a missionary who for about fifty years has served God in China. We knew brother Britton as a student in the Louisville Seminary and have rejoiced in his long and useful life. He was a native of North Carolina.

The annual faculty address given at the beginning of each session of the Baptist Bible Institute will be delivered this year by Professor W. Wister Hamilton, Jr., in Managan Chapel at 10:30 A. M., September 16th. His subject will be "Some Technical Problems Faced by Religious Educators and a Consideration of Certain Assumptions Relative to their Solution."—W. W. Hamilton, President.

The Bulletin of the Hardy Jones Memorial Class, Vicksburg, quotes this from a Tulsa paper: "The Tribune requests that persons who intend to mix liquor with automobiles in Memorial day celebrations kindly leave typed obituaries and photographs or one column cuts with the city editor before beginning the day's observance. The clearing of the accident stories thus will be facilitated for the city news staff."

The editor by request spoke Sunday morning at Mt. Olive to the people of all the churches on the liquor menace, in preparation for the election to be held the following Tuesday in Covington County to determine whether the sale of beer and wine shall be permitted. The Christian people are confident of success. At night we had the pleasure of hearing Pastor G. O. Parker preach a good sermon at Magee.

A lady 74 years old was baptized by J. J. Gaugh, along with 33 others received into Sinking Spring Church at the close of a recent meeting. Rev. Percy Ray of Myrtle preached during the meeting, and there were said to be about 100 people who made profession of faith. Brother Ray preached in power and with profound conviction of the truth. The church and community were greatly revived. The singing was led by Mr. Rakestraw.

And we had a political shindy in Mississippi. Now its all over until the next change of the moon. It will be thought by some a great pity that we cannot follow the Irishman's ideal by fighting in peace and quiet. At this writing we have heard of no fatalities, in spite of a good deal of poison gas. We do not know at this writing who is elected, but we could wish that there might be more appeal to reason, and less blinding smoke used on the platform.

Rev. Wm. Lowrey Cooper, our Mississippian now pastor of Southside Church, Montgomery, Ala., writes to say he is not the W. L. Cooper mentioned in the Baptist Record as having become an Army Chaplain, though the latter is a mighty fine fellow, stationed near Montgomery and preaching for the genuine Wm. Lowrey recently. Both attended the Southwestern Seminary, and there have been several mixups, some humorous and some not so humorous. The one known to us as the son of Rev. W. R. Cooper of Tylertown is known henceforth as Lowrey Cooper. May the Lord bless the whole Cooper clan.

Dr. E. Godbold, Mission Secretary in Missouri, writes: "An ex-Mississippian has ceased to be an ex. I refer to Rev. D. H. Barnhill who recently went to the Baptist Church at Pelahatchie. Brother and Mrs. Barnhill did some especially fine work for us in Missouri and we shall miss them. His first pastorate after he left the Seminary was at Gallatin, Missouri, where he made an impression on the whole district association. His next pastorate was with the First Baptist Church of LaGrange, Missouri. He was regarded as being the outstanding Baptist preacher in all northeast Missouri. Mrs. Barnhill was especially effective as a leader among the women. We congratulate Mississippi on securing these splendid workers."

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# MY NEW JOB

J. E. Dillard

The Executive Committee of the Southern Baptist Convention has asked me to become Director of Promotion. I have resigned my church, (the best church any man ever had) and have entered upon my duties.

A number of friends have asked about this new work and want to know my plans, etc. Some of these questions I cannot answer just now, but may be able to answer a bit later.

What I want to do is to cooperate to the extent of my ability with all the agencies of our denomination in trying to get all of our people informed about, interested in and enlisted in all the work of our denomination. "All our people in all our work."

"My, what a job!" Yes, you are right. No man is sufficient for these things; our sufficiency is of God. With the help of God, and with the prayers and aid of my brethren I hope to help some.

When the Executive Committee of the Southern Baptist Convention recommended this job it certainly did not occur to me that I would be asked to take it. I felt, and still feel, that Dr. Frank Tripp could do the thing as well or better than any man I know. I urged his acceptance, and even after his declination I urged his reconsideration. It was then that the committee asked me to take up the work. I shall do my best.

I have few if any qualifications for a work of this kind. I have been in the pastorate since I was a boy, and feel that I have some firsthand knowledge of its duties and problems. But this is different. (Yes, from time to time I have served my denomination in other ways too, but never gave up the pastorate to do so).

But I do have a few qualifications: I love my brethren; I believe in the doctrines, polity, programs, people, and possibilities of our denomination. I am willing to work, and watch, and wait.

We shall attempt nothing new at this time, and nothing new at any time without first advising with the Executive Committee and the agencies directly concerned. There shall be absolutely no dictating and not the least semblance of coercion; but every effort to cooperate in all interests—State and Southwide.

The main things I desire are the prayers, confidence and advice of our people. By correspondence, conferences, the study of our current denominational literature, etc., I hope to become familiar with our situation and problems in the several agencies and States, and thereby be in a position to render some help.

The State Secretaries at Ridgecrest last week assured me of their sympathy and cooperation; all the Southwide executives, and all the editors I have seen or heard from have done the same. Doctors Crouch and Gilmore, and others, have been kindness personified. The brethren have warmed my heart and made me feel that the Lord is with us in this undertaking.

I shall be thinking about you, and writing to you, and calling upon you from time to time. Pray that wisdom and grace and good success may be given. Write me what you think I should do and how to do it. Remember I am, and want to be, the servant of all, and of you, and especially of Christ Jesus our Lord.

Headquarters, through the kindness of the Sunday School Board, will be 161 North 8th Avenue, Nashville, Tenn.

Note: Every Southern Baptist should have the Southern Baptist Handbook. It is just off the press.

Order from the Baptist Book Store, price 50c.

We ask that every church in Mississippi which is a hundred years old or over will send us a brief history of the church for our centennial number soon to appear.

Pastor R. B. Patterson of Calhoun City reports the ordination of a deacon, Mr. Van Hardin, and the ordination of a preacher, Mr. Jim Henry Sherman. Brother Patterson is assisting Pastor Sullivan in a meeting at Satartia this week. He was with them last year.

# "ACCORDING TO THAT A MAN HATH"

By William James Robinson

In the very nature of things Christians are to serve. "Lord" implies subjects. "Both Lord and Savior" clearly implies that the saved are to serve. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). This makes it obligatory on Christians to act nobly all the time, doing nothing contrary to the character, will and pleasure of the Lord. "And whatsoever ye do, do it heartily, as unto the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23). The Christian is not his own. He is the Lord's by purchase and held in the bonds of the tenderest, truest and sweetest love. Cheerful, willing, sacrificial service is evidence of true friendship and love.

Some individuals think they would serve the Lord heroically if they could do wonderful things. They are mistaken. If one will not cheerfully serve the Lord with the humble talents he has he would not serve him if he were ever so gifted. That the Lord desires all to come unto him for life and that each one who comes is expected to serve is undeniable. "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). The Lord is much more concerned about our attitude toward him, and his interests, than he is about our deeds. For if there be first or willing mind, it is accepted according to that a man hath, and not according that he hath not" (II Cor. 8:12).

Every Christian is held to account for the way he treats his possibilities. One could easily become a truly great teacher, another a great singer, another a great evangelist, and still another a great pastor, but by neglecting to cultivate their gifts they offer only medium service. All such dishonor the Lord and themselves, and endanger the welfare of all they influence. It is just as sinful to neglect to develop one's possibilities as it is to fail to use available talents.

All are not equally gifted. But each one is expected to use his gifts to their utmost capacity. Angels can do no more. Peter and John were once asked by a beggar for alms. "Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus of Nazareth rise up and walk" (Acts 3:4-6). Peter did much more than the beggar asked for, or expected. He could not give him gold or silver for obvious reasons, but did give according to what he had. Certainly he could do no more, but he gave abundantly.

Every Christian is expected to serve according to his capacity. Some can not give money—they do not have it. They can say with Peter "silver and gold have I none" but they do not always say with him, "but such as I have give I thee." Those who truly do this do all.

A poor man was once calling on a family in distress. He spoke very kindly and said: "I wish I could do more than say pleasant things—I wish I could do something really worthwhile." To this the mother in the home replied: "You do do something really worthwhile. Your visits and words are indeed refreshing to us." A guiltless smile is often electrical in its effects. A kind word often cheers a weary heart for hours. Every one who loves the Lord can smile and speak kindly.

Apparently some people are happy to do the little inexpensive things and leave the deeds that cost undone.

I once knew a Sunday school teacher, who was noted for her elegant dressing, who was also noted for her penuriousness, and tearful tones as she would say, "I wish I were able to give even a nickel." Her tender words were a hypocritical mockery because they were insincere. She could give little money because she spent

all she had to gratify her rapacious vanity and did not realize that it was insatiable.

I knew a man who had very little money, but scrupulously tithed his income. He had the confidence of a host of people. He was gifted in securing relief for afflicted people. He was able to induce others to help the helpless. Many persons are able, ready and willing to share their silver and gold with the needy, but the demands of business are such they have little time to find the needy, and are glad to be given the opportunity to play the good Samaritan to those in distress. This man is doing much good, not by the amount of money he gives, but by being a channel through which others may help.

The earnest sincere soul will yearn for ways and means of helping and will find them in abundance, too. No rational person is unable to serve. I know a very busy mother who devotes a large part of one afternoon each week to reading to a blind woman. She could very easily spend this time with a gay party, but she prefers to cheer the blind woman. She is a good reader and uses this talent to serve God.

Reader, sincerely ask God to make known to you what you have that you can use, and He will do it, and then use what you have, and you will see your capacity for service grow and your joy in living will increase accordingly. Be careful to look out for the needy, who can not recompense you, and brighten their lives.

"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mk. 9:41). When a cup of water is the needful thing it is all that need be given, but when more is needful give more. Ever be ready to give according to what you have. Do this and you have done all the Lord requires, but be sure you do that.

Kansas City, Mo.

# "CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

## No. 27. Rural Church Music Program.

This is a problem that should command our most earnest and sincere consideration, thought and prayer. With the tremendous development in rural life from literary, cultural and refining standpoints we no longer have the same conditions to deal with that we have had in past years. With the coming of the public school system, both in grades and high school, junior colleges, community centers, the radio, automobiles, and so forth, the young people of the rural districts are being developed along every line with the opportunities of the same knowledge and appreciation for fine arts as the young people in the cities have. This means that in their church life there will be the same demand for the best type of church programs, preaching, teaching, training and music as is required in the towns and cities. Therefore, only the best grades of music, hymns and the highest type of gospel songs and special numbers should be presented to the churches in the rural districts. The young people of the rural churches will sing anything that the young people of the town and city churches will sing. They do not need a more simplified and cheaper grade of music. It has resolved itself into a question of leadership. Young people especially have always and will continue to sing what the leaders presents. However, we cannot teach others that which we do not first accept and practice ourselves. Our Sunday School Board has published three wonderful books: "The New Baptist Hymnal," "Songs of Faith," and "Abiding Songs"—either of which is filled with the very best grade and type of church music, from the simplest to the more difficult, appropriate for any church worship and service. The writer earnestly hopes that these books will be sent to the rural districts and emphasis placed upon their use. We cannot build efficient and wholesome programs unless first they are furnished with a music of high type and character, as mentioned by Paul—"Psalms, Hymns and Spiritual Songs."



# EDITORIALS

## A THIRSTY SOUL BECOMES A FOUNTAIN

The promises of Jesus are so large that they are difficult for our little faith to take in. And yet we must never get the attitude of mind that permits us to assume that they are not intended to be fulfilled, that they are not worth one hundred cents on the dollar. He says, "God is able to do abundantly above what we ask or think." He says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." We must remember that, "How manysoever be the promises of God, in Him (Christ) is the year," the guarantee of fulfillment.

These things are said that we may take seriously and believe fully the promise of Jesus to them that believe on him. We read His great words so carelessly. They become so common in our eyes; their very familiarity prevents our appropriating them by faith, by just believing what he says and accepting what he offers to give. Here are his words as he stood in the temple and watched the throngs that poured through its portals in their poor efforts to worship God. It was "the last day, the great day of the feast," when "Jesus stood and cried," saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water."

Here is a thirsty soul transformed into a fountain of life! Is that not the very thing which Jesus meant to do for men and means to do for us? Here is a soul that is parched and withered, in whom all the vital forces have dried up, and he is left the mere shadow of what he might be and was meant to be. Even among those who frequent the house of God, this condition obtains. Sometimes these very worshipers vainly seek satisfaction in the ordinary forms and usages, hoping for the slaking of thirst at the places which prove disappointing, and they go away with their souls dry and parched.

It was such a condition as this which excited the compassion of Jesus and provoked his effort to bring them relief. He had not intended, apparently, to go to the feast. His brothers had urged him to go and declare himself. He refused to do this, but drawn irresistibly by the yearning of his soul, he did go up privately. And then when he saw the throngs of people futilely seeking spiritual satisfaction in the forms of temple worship, he could not refrain from bringing them help. He taught them in the temple through the week. And now the last day of the feast brings the closing opportunity. He boldly takes his stand in the temple court and lifts up his voice, crying aloud, "If any man thirst, let him come unto me and drink. He that believeth on me from within him shall flow rivers of living water."

All the forms of temple worship were but symbols of the work and worth of Christ. All the forms of worship today are but the outer fringe of the garments of Christ whom we seek. All our church going is in vain, all our preaching and Bible study and praying have missed their purpose if they have not led us to personal touch with the Lord Jesus and experience of his saving power. In him is life and the life is the light of men. He that hath the Son hath the life and he that hath not the Son hath not the life. The very reading of the Bible itself is in vain if we find not there the Lord Jesus. We need to give heed to it as unto a lamp shining in a dark place until the day dawn and the day star arises in our hearts.

Out of my darkness, sorrow and night  
Jesus, I come; Jesus, I come  
Into thy freedom, gladness and light  
Jesus, I come to thee.

But we must not think we have attained the full purpose of Christ when we have slaked the thirst of our own souls. Jesus does not mean

to stop with that and we must not be satisfied with it, for he says, "He that believeth on me, from within him shall flow rivers of living water." One whose soul was parched and dry, now becomes a fountain of blessing. One who had been lifeless now begins to impart life to others. The Lord Jesus not only transforms our lives, but he makes us the agents for transforming other lives. One who drinks from the fountain of life in Christ, now takes the water of life to others.

The fulness and extent of this transformation seem almost too much for our faith. He says Rivers! Rivers of living water. Here is the outflow, the overflow, the continuous flow of the streams of life, Rivers, Rivers. There is no limit to the possibilities of blessing which are open to the believer in Jesus. Poor as our lives may seem; poor as they are; disappointing as they have been, we must not lose the vision he puts before us. We must not fail of the high service to which he calls us. Be not faithless but believing.

Jesus did not go into detailed explanation of his words. He could not make clear their meaning at the time. That must wait on future facts and experiences. But John remembered what he said, and afterward understood fully the meaning, and he explains the meaning to us. He was talking about the coming in fulness and power of the Holy Spirit. John says, "But this he spake of the Spirit which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." But the Spirit has come; came on the day of pentecost; came to remain with us; came to do all that Jesus said he would do.

When Jesus is enthroned in our hearts, the Holy Spirit will work in our lives. If we put Jesus in his place in our lives, the Holy Spirit takes his place and does his work in us. If we make Jesus Lord over all, then we will be able to say with Joshua, "Not one thing hath failed of all the good things which Jehovah your God promised you."

## PRAYING FOR RAIN—IN THE CHURCHES

Let us explain what we mean. Not gathering in the churches to pray for rain on our fields, but praying in the churches and out of them for the showers of God's grace in the churches. We believe in praying for rain from the clouds on our fields, that the land may bring forth its fruits. We believe in it because the Bible tells us to do it and God promises to hear and answer prayer. And we believe in it because we have had experience which justifies such faith and substantiates the promises of God. Yes, we ought to pray for rain when it is needed, submitting ourselves to the will of God and accepting it as wise and gracious.

But we are thinking now of praying for the showers of God's grace in our churches, on the congregation, on the preacher, and on the individual members of the church. And let us say from our heart of hearts this is today far more needed than rain from the clouds on the parched land and the drouth-stricken fields. We have seen and heard much during the past summer about the need and duty of praying for rain, none too much, though some of it hardly taking in all the facts. Some of our prayers and some of our teaching have not taken into the reckoning the words which Jesus quotes from the Old Testament that "man shall not live by bread alone."

Let us bear in mind and constantly remind ourselves that there are more important things than good crops, or good prices for them; things of more consequence than having barns filled with plenty and hills covered with fat cattle. The Lord promised Israel material prosperity and physical comforts and abundance, but he promised these on condition of their faithfulness to him, and he made them always secondary to spiritual life. It is true that he giveth to all their meat in due season, but God is not a butler to serve our dining room, nor a caterer to keep our kitchens supplied. Jesus refused to be crown-

ed king of the bread basket and fish monger to the hungry and idle multitude.

Our religion today is pitched upon too low a plain. We are following the lead of the politicians and the smartaleck economists in assuming that the abundant life is to have a well filled larder and corn crib. The Lord continues to rebuke our craving for material plenty by sending the drought and flood and cyclone. He lets the Godforsaking world go mad with lust for blood and they whet their knives for mutual slaughter and destroy the very sources of material substance which the Lord gives.

Why can't we go now to our churches and pray for the outpouring of the blessings of God on our souls, instead of saying what shall we eat and what shall we drink and wherewithal shall we be clothed? Dare our preachers tell the people the truth about themselves instead of patting them on the back and trying to keep themselves in favor by praising them for virtues and excellencies which they do not possess? How many of us will use the words of Peter, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord?"

We need to restore the prayer meeting, a meeting in which we really pray. And we need to pray for the refreshing showers from the presence of Christ the Lord. Forget for the moment whether you are going to make a bale to the acre or one-tenth of a bale. Turn back to the prophets and read the promises of God as well as his rebukes. Take the words of Hosea 10:10-12, "O Israel thou hast sinned from the days of Gibeah. . . . Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

## PUT OUT THIS FIRE

Suppose you had a big field and the railroad ran through it and every year some passing locomotive set fire to your crop and burnt up one-third of it. Suppose you owned a city block on which you could get no insurance and every year a fire broke out in it and destroyed \$30,000 of it for you. Suppose you had a corn field and every year your neighbors hogs and cattle broke into it and ate up one-third of it. In any one of these cases you would say, "Something must be done about it." More than that you would do something about it. You'd stop that destruction. You would stop everything else until you had put out that fire.

That is about what is happening to our denominational work. We speak now of our work in Mississippi. It scares us to say it, but we are burning up one-third of our income for missions and benevolence in paying the interest on our debts. The only way to stop the interest is to pay the debts. The only way to pay the debts, so far as any plan has been proposed, is through the 5,000 Club. This is the fire department which has been called out to put out this fire.

We be Baptists, and these are debts on our Baptist institutions. In our gifts for the support of these institutions there is an annual leakage of one-third. That is two-thirds go to the support of the institutions and one-third to pay interest. Any sort of engineer in any kind of business would say, "Stop the leak." And that is what we are going to do. And the method, the only method suggested for doing it is by the 5,000 Club. And everybody is interested in the doing of it. Even the man who refuses to join the 5,000 Club is wasting his money by not joining, for one-third of what he gives to missions and benevolence will be lost to the cause as long as this interest remains as it is. But it is reduced every time a payment is made on the principal, and every cent of the 5,000 Club money goes to reduce the principal.

We are in for a fight to the finish. And there is no other way out. Get in, and stay in. Now we pass on this suggestion. It is not the purpose of the Convention Board to put on a cam-

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paig every year for membership in this club. But the membership will have to be renewed and kept up from time to time. Every church should have an annual every member canvass. Now when the every member canvass is made give everybody a chance to get into the 5,000 Club. Let this be a part of every church program. Old pledges need to be resumed, and new pledges need to be made. Give everybody a chance.

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"I BESEECH YOU"

Are we losing the note of entreaty from our preaching? There can be no question that Paul was a model preacher, if getting results in ones ministry is the gauge of ability. And Paul was constantly beseeching people, either to become Christians or to live the Christian life.

We are placing emphasis today upon the need of instruction in our ministry, and there is sore need of it. The ministry that is without it is bound to be shallow and apt to be barren. But we do not need to lose the note of entreaty in our efforts to teach people. And if we lose the note of entreaty all our teaching ministry is vain. A man may fill his yard with firewood, and pile it on his hearth until he fairly chokes the chimney with it, but not until he strikes a match or puts some coals of fire under his wood is he going to warm the room, or cook his food or start his engine running. Some of our instruction is like big sticks of firewood which badly need to be split up into kindling. Some of it is mighty soggy and wet. And some of it like a black gum log is hard to get aburning. A pan full of hot coals will warm you much better than a yard full of wet logs.

The man today whom most of us would rather hear preach than any other man in the world is the one who has the pleading note in his message, and tears in his voice. We are having instruction today till you can't rest, and the machinery stops, or the wheels run mighty slow. This pleading note is heard in the best prayer. And it cannot be missing in the sermon if it is to be effective.

Paul was constantly using it in his epistles, and it is not missing in the epistles of Peter and of John. "I beseech you by the mercies of God present your bodies." "As though God were beseeching you by us." "I, Paul, beseech you by the meekness of Christ." "I the prisoner of the Lord beseech you to walk worthy." "Though I have all boldness in Christ to enjoin thee, yet for love's sake I rather beseech."

We would call attention to the fact that the word in the New Testament which we translate beseech, or exhort, is the one which Jesus gave to the Holy Spirit, the "Paraclete." This word indicates the nature of the work the Holy Spirit does, His method of accomplishing His work. If we are to work in the way the Holy Spirit works, in line with Him, and expect Him to work in us and with us or through us, then we must have the note of entreaty. All our instruction is but preparatory, we only move people when we pull them by the means of persuasion, entreaty, exhortation.

It may involve some humbling of ourselves to do this. We had rather talk down to people. But we will never move them until we entreat them. And even an apostle, with all the authority belonging to that office, said, "I beseech you by the meekness of Christ."

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The editor of the Christian Evangelist quotes with approval Rev. Geo. A. Campbell, who said, "We look upon immersion not as having any saving grace, or necessity in itself but as a symbol and as a token of obedience to the command of Christ." Then why on earth did they go off and join the Campbellites, for we have heard them preach that there is no salvation without baptism. And it is well known that they have preached all over this country that there are three conditions of salvation, namely, repentance, faith and baptism. We hope they are getting their eyes open, but we will have to see them bring forth fruits meet for repentance on this subject.

## Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*  
*This one thing we do, pay our debts.*

### LIVE ISSUES

#### I

The Baptists of Mississippi are confronted with vital issues for the next three months. Foremost of all is the completion of the Five Thousand Club. This should be done before the close of September. This will require hard work, but the organization has members who are already doing heroic work. Many have secured their minimum of ten members. Some do not stop with ten. The largest number reported as secured by any worker is twenty-three. As soon as this task shall have been completed, we can say: NO MORE DEBT PAYING CAMPAIGNS!

#### II

The second important issue is the State Mission Week of Prayer which will be observed by the missionary societies throughout the State. This Week of Prayer usually means much to our State Mission work. The societies contribute during this week more than one-sixth of the amount appropriated for State Mission work for an entire year. This liberal contribution usually enables the State Board to pay its church building appropriations. Without it the Board could not meet this particular obligation. With increased prosperity we are expecting this offering to exceed that made by the societies in five years.

#### III

Another phase of our work is the meeting of the district associations. These meetings begin September 8th and run almost to the close of October. All phases of the work of our denomination are discussed in these meetings. Our people take a retrospective look in reviewing the achievements of the past year. They take an introspective look to see the present attitude towards the Kingdom interests. They also take a prospective look to see what the future holds for us and to see what we can mean for the future. In these meetings our people are appealed to for renewed consecration, for advancement in Kingdom work. An associational meeting is next to the most important meeting of the year. These meetings are exceeded in importance only by the State Convention meeting. Much should be made of the district associational meetings.

#### IV

Another important season is State Mission Day in the Sunday schools. All Sunday schools study on the fourth Sunday in October the achievements of State Missions. They make an offering to our State Mission work. The Sunday schools are in large measure the fruits of State Mission work. One of the largest appropriations made by our State Mission Board in annual session is for the Sunday School Department. This department is one of the most vital in the whole program. It is, therefore, important that all Sunday school superintendents shall prepare ahead of time, not only for a thorough discussion of State Missions, but also for a liberal offering. Sunday schools should be self-supporting. They should contribute enough on State Mission Day to pay the expenses of the Sunday School Department. They will easily do this if proper preparation is made and an urgent appeal is made by the superintendents, heads of departments and teachers of classes.

#### V

The climax will be reached in our annual State Convention which convenes in Natchez in November. The Convention will be one hundred years old. These years have been eventful. Mar-

velous progress has been made. But the best preparation which can be made for the future is a reconsecration, a rededication to those principles which our Saviour enunciated. This rededication should be, and will be, accompanied by liberal contributions for those causes supported by our Convention. Hence, a determined effort should be put forth from now until the close of October, the ending of our State Convention year, for the purpose of securing, if possible, an offering from every Baptist in every Baptist church. The Lord's blessings upon us this year in giving bountiful harvests when other states are on the border of starvation should inspire our people to respond with large offerings. This is the only way by which we can expect a continuation of the Lord's favors. We shall be ungrateful if we do not enlarge our giving. Unprecedented giving on the part of our people from now until the close of October will result in one of the greatest Conventions our people have known. Let us not wait until Convention time, but begin now.

### GOING PLACES

#### Union:

Pastor Montie Davis being away filling revival engagements in Texas and Louisiana we were privileged to preach for him (not fill his pulpit). A good organization keeps the work at Union flourishing whether the pastor is present or absent.

Evidences of the good work of brother Davis are apparent in every phase of the church work.

Brethren Taylor, Lewis and Sims extended us many courtesies while the guest of Union Baptists.

#### Pinkney:

Pinkney is one of Montie's afternoon appointments. A good crowd greeted us and after hearing about Mississippi Baptists' OWN PAPER, several subscribed. It is still true, "Ask the people and they'll subscribe."

The Record already had good lists of readers at Union and Pinkney due to the good work of Pastor Davis.

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Dr. Jno. R. Sampey and Dr. M. T. Andrews of Texarkana sail Sept. 4 on S. S. President Hoover, to attend the centennial of Baptist work in China.

The Republic of Bolivia in South America is trying to solve its unemployment problem by compelling everybody to go to work. That's all right if it will set them to building roads or on other public improvements.

Dr. C. W. Daniel now pastor in Eldorado, Ark., near his birth-place, spent part of his vacation in Atlanta where he was long pastor before going to Richmond, Va. While vacationing he helped in a meeting at Morningside Church.

Our schools will be opening now and our young people will be gathering in their new places of work. See that they are encouraged to take their church letters along with them if they are church members, and that they identify themselves with the churches in their new locations. This is a time when they will need the grace of God and the sympathetic fellowship of His people. It will be a misfortune to grow in every other way and not grow in grace and in spiritual life. Don't let any sentimentality about keeping the membership in the old church interfere with their Christian development. If your son or your daughter goes backward in Christian life it will be because they did not identify themselves with those who are carrying on the Lord's work. Don't blame the college, but blame those who advised them to keep their membership back home. Our Christian colleges and many of the other colleges are located in Christian communities where there is opportunity for the exercise of every Christian grace, and encouragement to spiritual growth. The pastors in these places and many others will be glad to do all in their power to help the young people. This help will be in vain if the young people do not show up at church.



## A JOURNEY TO THE INTERIOR AND BACK TO THE SEA

L. R. Scarborough, on Missionary Journey Through South America

Our missionary party spent, in our further journeys, a few days at Bello Horizonte, more than a day's journey by train from Rio. This is the capital of the state of Minas, a beautiful city of 200,000 people in a state of 9,000,000 people. The city is more than 3,000 feet above the sea, surrounded by beautiful mountains. We have three Baptist churches there, the great First Church and two smaller churches, and a college with a student body of around two hundred located above the city on a beautiful campus. All the city has to look up to it. The college campus consists of about sixty acres, with one beautiful dormitory in the center, on top of a hill. Their great need is for a girl's dormitory.

This school is one of the most important we have seen. It has a great grip on the upper classes in this state, noted for its great cattle ranches and substantial mountaineers. The president of the board of trustees, a deacon in the First Church and probably the most important layman in the state, is Antonio Boas, one of the judges of the Supreme Court of the state of Minas. He was for four years Attorney General, is a great lawyer, a devout Christian, and a wise, evangelistic-minded man. Dr. O. P. Maddox is president of the school. He has gathered around him a noble faculty. Some of the finest missionaries, teachers, and evangelists are building for Christ in this great center.

Bello Horizonte is one of the most beautiful cities, and the most modern we have seen. We saw more new buildings and larger improvement going on there than we have seen in all of North America in seven years. They seem not to have had a depression.

We visited the deepest gold mine in the world, an hour's run by auto from the city. They bring up gold to the amount of \$12,500 a day from 8,500 feet in the bowels of the earth. I held in my hand a bar of gold worth \$25,000, and saw five other bars with like value. I was very anxious to take up a collection and get away with some of their gold. If they had given it to me, I think I would have turned it all over to the great college they are building there. This college, with \$100,000 for building and equipment, could be to this great state of Minas what Baylor University has been to Texas in the last two generations. I never wanted to be rich as much in my life. If somebody in the States who has \$100,000 to give wants to live forever in the life of 9,000,000 people, now, and the millions of the future, I would advise him to give it to this school.

There lies at the edge of this city a mountain of iron, and they say that a survey of the mountain encourages the statement that there is iron enough there unmined to furnish the iron and steel for the whole world.

The state convention was going on while we were there. Dr. Maddry preached, and five fine people gave their hearts to Christ. I preached, and five others gave their hearts to Christ in the congregation that assembled with the convention in the First Church. Two of these were the daughters of one of the judges of the Supreme Court.

Attending this college are the children of some of the most important people of the city and state. The children of bankers, great ranchmen, manufacturers and government officials are students. This is giving Baptists a tremendous hold on the leaders of the people.

From Bello Horizonte we traveled a day and night through a marvelously beautiful and rich country to Sao Paulo. Great ranches, dairies, coffee and banana farms lined the way. We passed hundreds of beautiful villages. Beautiful mountains and rich farming land could be seen from our car windows. At Sao Paulo we found a great Baptist center. It is a city of a million people. There are more factories of different kinds here than in any city we have seen. It is

located 3,000 feet above the sea and is a modern city, more North American than any we have visited: broad streets, multitudes of automobiles, beautiful residences, and great office buildings and hotels.

We have twenty-two Baptist churches here. The largest, probably, is the Lettish church. We had Sunday afternoon services there, and they are great, strong, cultured, noble Baptists, co-operating with the convention. In the services on Sunday, conducted by Dr. Maddry, there were fifty-five professions of faith. Where I spoke there were twenty professions. Many of them were men, and most of them grown people. An ex-priest, teacher in our school here, professed faith in Christ, and that night I had the pleasure, and a rare pleasure it was, of baptizing an ex-priest and his wife. Both of them are teachers in the college. He and the other converted ex-priest will probably both be Baptist preachers.

The girl's school here, named for Mrs. Bagby, and whose president is Dr. Morgan, a Texan, is one of our great institutions. It has an enrollment of five hundred, and has a noble history and a splendid equipment without any debt. Its equipment is the product of the 75 million campaign and the Lottie Moon Offering.

Dr. T. C. Bagby is pastor of one of the churches here and the evangelist for this state. There are sixty Baptist churches in the state of Sao Paulo. It is one of the strongest Baptist centers in Brazil, and one of the most beautiful cities in Brazil. Our hearts leap for joy at what we see and feel here. The great Baptist work here is another one of the fruits of the labors of the Bagbys and other noble missionaries.

Dr. Taylor, Mrs. Scarborough and I spent a night at Santos, two hours by cog-train down the mountains from Sao Paulo. Dr. Nigro is pastor of the First Baptist Church there. It is the second largest Baptist church in Brazil. The pastor is an Italian, a well-trained, strong leader. The church has a membership of near four hundred, and a beautiful, well-equipped church house in the center of the city, built largely by an offering from the Lottie Moon. One of the most beautiful rooms in the church is dedicated to Miss Mallory. The congregation of both of the churches of the city greeted us on Monday night. Twenty-seven grown men and women made public profession of Jesus Christ in the services we held that night.

The city of Santos is situated by probably the second most beautiful harbor in the world, and has a population of 150,000. They say that sixty per cent of the coffee used by the people of the world is raised in the interior and shipped from this port. Annually 1,980,000,000 pounds of coffee go out of this port. Dr. T. C. Bagby, as pastor of this church and evangelist in this section, has made some deep tracks for Christ. He and his family are now on their furlough.

From here we go to Curitiba, Porto Alegre, and on south. These are great days for our missionary party, and we are trying to make them dynamic for the cause of missions in this great land.

Dr. B. C. Land begins his fourth year as pastor at Winnfield, La., on Sept. 1.

In Roanoke, Va., where the state liquor stores operate the increase in arrests for drunkenness among women increased 34.6 per cent in 1935 over 1934, about equally divided between white and negro women.

Rev. I. F. Metts helped Pastor C. C. Jones in a meeting at D'Lo in which ten were added to the church, nine by baptism. The big auditorium was well filled and the spirit of revival was manifest among them. Brother Metts also assisted Pastor Talbert in a meeting in Rock Bluff Church, Rankin County. Ten were baptized at the close of the meeting.

Mt. Pisgah Church in Rankin County had planned to celebrate its hundredth anniversary on August 30, with Dr. J. B. Lawrence, one of the products of Mt. Pisgah, as chief speaker. But on account of the fear of infantile paralysis now in the state, the celebration is postponed to the Sunday after Thanksgiving.

## THIS LIQUOR FIGHT

N. S. Jackson, Supt., Anti-Saloon League

The recommendation of Editor Gwaltney that the Anti-Saloon League disband and withdraw from the field is not new. It came first from the wets. More than two years ago the National League called a conference of church leaders to plan for the future. The conference met in Washington. The League invited full, free and frank discussion, and signified its willingness to withdraw; if in the opinion of church leaders some new method of approach and organization would be more effective. Dr. Abernathy, pastor of the old historic Calvary Baptist Church, expressed a conviction that the League, notwithstanding opposition and criticism, offered the best organization to cope with the New Deal drink problem.

A favorite saying of John G. Woolley, noted temperance worker of former days, was, "There abideth appetite, avarice, and apathy, and the greatest of these is apathy." The Temperance Advocate (Ontario) quotes Dr. Alfred Salter, M.P., as saying: "It is quite certain that there has not been in the churches so little activity in the cause of temperance for at least two generations. . . . Just as a sluggish liver or slow beating heart is a symptom of bad health, so is inactivity in the cause of temperance in the churches."

Dr. Gwaltney heads his editorial, "Wanted, An Adequate Temperance Organization." If he has in mind one that can dry up all the wet spots, stop gambling and drinking; then no such organization exists, nor could such an organization be formed at this time. Let us face the facts: the church has many now who are not merely apathetic in regard to temperance; but who actively oppose temperance activity. The editor of the Record is criticized in certain quarters by Baptists for giving so much space to the liquor situation. The worldly, godless, unconverted members in our churches do and will oppose all temperance effort. Stories told this superintendent should be humiliating to all Baptists. Recently, a teacher of the Men's Bible Class in a Baptist church said to the class, "If a man wants to drink beer and wine—that's his business; and if he wants to take a slug of liquor—that's all right. I do." Some consecrated members of the class quit attending, saying that such a man is unfit to teach the Word of God. The writer agrees with them. Naturally, any temperance activity will be opposed by church leaders of the type mentioned, and some pastors, not for financial reasons, are reluctant to open the church to a temperance worker, regardless of the organization he represents. Another story: A pastor assisted in a revival meeting last year, and at the close of the meeting the church gave to the new converts the hand of fellowship welcoming them into the church. In line with other members was one just out of jail where he had served a sentence for bootlegging. He gave to these new converts the hand of fellowship! A conscience must be created in regard to liquor before any "adequate" temperance organization can be formed.

The writer has cooperated in all temperance movements in the state, and if the church leaders in the state believe that some new organization can function more effectively in the cause of temperance, he is ready to merge into the plan and program believed to be most needed. At the close of the May-Roberts campaign in 1934, he wrote Dr. A. J. Barton, having in mind proposing a reorganization of temperance forces under a new name. Dr. Barton advised against such procedure, saying that in every instance it had proved to be a mistake.

The continued discussion of the "inadequacy" of the Anti-Saloon League will do the cause of temperance harm, and lessen the already inadequate support of the League. Wet publications as early as 1920 said editorially that before the Eighteenth Amendment could be repealed it would be necessary to destroy the confidence of the people in the Anti-Saloon League. Discussion of the inadequacy of any institution or



organization, will inevitably do hurt to the institution or organization. Some years ago a small group of Baptist brethren honestly believed that a certain institution should be abolished. Reasons were set forth in the denominational press. At the time a godly, consecrated man of wealth was ready to give the institution \$50,000. Due to the questions raised he waited until the matter was settled. In the meantime he was called to his eternal home, and the institution lost the \$50,000 and no good was accomplished. If the League or any other temperance organization is inadequately manned; then that is a matter for boards of directors. A cause is greater than any individual. This superintendent is ready to withdraw at any time the board believes it to be to the best interest of the cause.

In conclusion, whatever the future of the temperance cause may be, if the wets are successfully opposed, there must be full confidence and cooperation of forces. The writer believes that the greatest need of the temperance cause is set forth in the following story: Mose, a Negro boy, was injured in a trolley accident. A shyster lawyer ran up and said, "Now, be quiet—be still, you are hurt—we will get you damages." Mose replied, "Fo' Gawd Boss, I don't need damages. What I needs is repairs."

#### ON PRAYING FOR RAIN Walter E. Price, Jr.

"If I shut up the Heavens so there is no rain, or, if I command the locust to devour the land, or if I send pestilence among my people; if my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Cor. 7:13, 14.

God makes it clear in the first sentence that He does withhold rain. Let us fix that in our minds. So many are inclined today in a false conception of science to discredit God's interference with natural laws, even though they admit He is the author of them. There is instance after instance in the Bible where it is positively stated that He would and did interfere. In this one passage He speaks of controlling three different groups: the weather, insects, and diseases. He speaks of sending them and taking them away. Both constitute the transcending of natural laws. Man builds machines which are automatic and yet man has the ability to interfere and change the operation of his machine in many ways; even so, does not God, the Maker of the universe, His machine, change its operation at will. Some contend that everything of the kind, even the miracles of Christ did not alter natural laws, that by knowledge He "juggled" natural laws and it was not therefore by power. It is but a case of would-be intellectuals being puffed up with their knowledge until they think they have or will have in time, sufficient knowledge to do these things. That is the school of "humanists". Man may know something of the universe's phenomena, but having the right power is the key to their control. The POWER controlling this universe is a spiritual power. Man's powers today are only physical; except by prevailing on God to use His spiritual power in man's behalf.

It may be argued that the heat and drouth of this summer are due to "sun spots" which astronomers know to come in cycles and therefore it is but the operation of natural process. Verily winter and summer come in cycles but how they vary from year to year and from locality to locality. It cannot be gainsaid but that God disposes through the cyclic seasons as He sees fit. God has set the cycles and the variations thereof.

So many leave the wrath of God out of their doctrines today. They persuade themselves (they want to) that God is only love. Can God, being perfect, and righteous and just, ignore sin?

Probably the greatest account of God's interfering with natural laws and visiting wrath is in the book of Revelation. Yes right in the New Testament, the dispensation of grace. There is

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### A NEW PLAN—TRY IT

Dear brother Goodrich:

Recently we put on a campaign for subscriptions to the Record. A number of our ladies agreed to apply their Sunday eggs on a subscription until it was paid.

We are sending some subscriptions now. We have the assurance that 50% or even more of the families of our church will subscribe.

Sincerely,

N. B. Saucier

### IT CERTAINLY HELPS

Dear brother Goodrich:

I'll renew before my time expires. I couldn't be a good Baptist and be without the Record.

Mrs. W. W. Lewis

Last night I tried a new one on my folks. I had a list of non-subscribers that were in the audience. I called them for a short conference and out of ten seven gave me their subscription. "Ask them, they will subscribe." I will get the other three sooner or later. Come to see us.

In Jesus' name,

W. R. Storie

### ORDER NOW

Orders for the special centennial edition of the Record must reach us early. No orders can be accepted after September 20.

Because of the extra number of pages some sections must be printed early.

Price 25 cents per copy.

The Baptist Record.

### ALL BAPTISTS DO

Dear Mr. Goodrich:

Indeed, I do read the Baptist Record! Its weekly visit gives me pleasure and inspiration indescribable.

I do not see how any Baptist in Mississippi gets along without our denominational paper.

We have reasons to be proud of our editor. The Record grows better all the time. I have been a constant reader for many years and I assure you that nothing but the lack of the price would induce me to drop my subscription. You will see from your records my time will be up with this week's number and my renewal is enclosed.

Most sincerely,

Mrs. J. M. Brownlee

### THANK YOU

To those named below for lists of subscriptions recently sent in.

Rev. T. J. Harper, Route 3, Newton; Mrs. J. J. Clark, Route 6, Mrs. Fred Dickens, Route 6, Mrs. J. I. Camp, Route 6, J. A. Smith, Route 7, Meridian; T. J. Singletary, Crystal Springs; Mrs. J. K. Armstrong, Louisville; E. L. Sumrall, Route 1, Meridian; Mrs. J. M. Brownlee, Columbus; W. E. Stewart, Leakesville; J. E. Bailey, Como; Leo Eddleman, Jerusalem, Palestine; Mrs. E. N. Spradley, Monticello; Miss Lena Anderson, Phoenix; J. N. Dedeaux, Perkinson; Mrs. S. B. Bishop, Shivers; Rev. L. G. Gates, Laurel; Miss Norma Williams, Biloxi; Rev. R. G. Joiner, Waynesboro; Rev. A. F. Crittendon, Ponca City, Okla.; Mrs. Zelia Harrison, New Albany; H. Lipe, Indianola; W. J. Hurst, Mrs.

account after account of God sending His angels to visit tribulation on the earth "because they repented not of their sins." Drouth, heat, calamities, scourges, pestilences, and others are named as being sent by God.

Is He sending visitations today to induce man to repent? Man must repent before God will answer. People as a whole must repent and pray. Not the pastors, but, "IF MY PEOPLE."

M. V. Reed, T. L. Taylor, J. L. Williams, Laurel.

Mrs. J. O. Reece, Rev. F. K. Horton, Magnolia; Mrs. Hal R. Ellis, Hazlehurst; Mrs. R. A. Little, Mize; Wm. B. Rogers, Wiggins; Mrs. Verna Luna, Mrs. Alice Scally, Walnut; Irvin Woodall, Route 3, Philadelphia; A. J. Wooley, Liberty; Mrs. H. H. Alexander, Perkinson; Rev. R. L. Ray, Pontotoc; Marvin Russell, Oxford; Purser Greer, Jackson; W. J. Ross, Jr., DeKalb; Mrs. Fae Clark, Petal; J. A. Davis, Columbus; Mrs. W. M. Ezell, Meadville; Mrs. Mary M. Brown, Hattiesburg; Mrs. J. R. Black, Leaf; Miss Lillian Morgan, Saltillo; Dr. J. P. Kirkland, New Albany; Rev. W. H. Thompson, Forest.

—BR—

### SAYINGS OF "BILLY" SUNDAY

—O—

"If you want your wife to be an angel, don't treat her like the devil."

"You can't pray 'Thy kingdom come' and look at God through the bottom of a beer glass."

"I am surprised that God does as well as He does, with the material He has to work with."

"When you get right down to the facts, there is nothing wrong with people, but the devil in them."

"One of the danger signs of our day is the curse of idle mothers."

"One reason sin flourishes is that it is treated like a cream puff instead of like a rattlesnake."

"The man who lives for himself alone will be sole mourner at his own funeral."

"When a boy starts calling his father 'the old man,' puts in a good share of the night trying to open a jack pot, leans up against a quart of red eye in the suds parlors, and crawls in the hay at four in the morning, he thinks he's a man. He is a fool."

"The more oyster soup it takes to run a church the faster it runs to the devil."

"A prudent man won't swallow a potato bug and then take Paris green to kill it."

"Temptation is the devil looking through the key hole. Yielding is opening the door and inviting him in."

"You can find anything in the average church today—from a humming bird to a turkey buzzard."

"If you would have your children turn out well don't turn your home into a lunch counter and a lodging house."

"Character needs no epitaph. You can bury a man, but character will beat the hearse back from the graveyard."

"The best time for a man to sow his wild oats is between the ages of eighty-five and ninety years."—Moody Church News.

—BR—

The alcoholic cases admitted each month in Bellevue Hospital in New York at present are double what they were in 1934. And that's the sort of temperance repeal has brought.

Dr. W. A. McComb offered his resignation as pastor at Flora, effective the latter part of October. He has led the church during a difficult period in paying off a building indebtedness, and has remained until now at the solicitation of the church. We understand it is his purpose to locate on the coast and do evangelistic and supply work in the future as the Lord shall lead.

Every now and then some American community is set agog by the report that a few thousand dollars have been won by some glambler in this country who has bought a ticket in the Irish government lottery. They do not tell you that nearly half the amount paid for tickets is kept by the people who operate the gambling business, and that forty-five per cent of the suckers who get caught are Americans.

We have received a copy of the program for Grenada County Association which meets Sept. 8, with First Church, Grenada, having morning, afternoon and evening session. Pastor C. E. Patch preaches the sermon; Dr. Gunter speaks at night. Others on the program are J. W. Cook, Mrs. H. J. Ray, C. H. Ellard, Mrs. Maude Willis, Mrs. A. N. Rayburn, Mrs. Jno. Rundle, Mrs. T. W. Goodwin, J. B. Perry, R. E. Perry, Miss Grace Kirk, and Mrs. S. E. Gillon.



# Mississippi Woman's Missionary Union

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Interesting missionary news from the Canal Zone written by the President of the Tennessee W. M. U., taken from "Baptist & Reflector."

—O—

### A LETTER FROM MRS. R. L. HARRIS On S. S. Santa Barbara July 13, 1936.

So much, and every bit so interesting, I fear I will weary you with my letters. My first letter brought us to Cristobal, Atlantic entrance of Panama Canal. We had five days here waiting for Grace Line to take us down West Coast. Enjoyed every minute. We were in Government owned (U. S. A.) hotel, "The Washington." We have a Home Mission Church here as well as on the Pacific side at Ancon and Balboa. Sunday A. M. we started out to walk to our church, 14th and Bolivar. The clerk kindly informed us that we were going to a black church. We knew it was our mission and that is where we desired to go. We found the walk most interesting and soon reached the church, a large gray frame building with the exquisite tropical crotons, almost six feet high planted around, adding much color to the scene. A deacon, a real ebony specimen, greeted us most cordially saying that the pastor was in another service, but would be in presently.

In a few minutes he came in wearing a handsome black robe. He is a native of Haiti, educated in the English Seminary there. He has a lovely speaking voice, splendid vocabulary and preached as fine a sermon as you would hear in one of our finest city churches. He explained that he had been dedicating some babies and presenting them their Cradle Roll certificates as they were enrolled, saying it held the mothers and fathers, many were from Catholic homes. There are four hundred members in this church. The church was crowded. Once a year the Brotherhood attend in a body; they sang a song (words composed by one of the members, the music by the pastor). They have a pipe organ, a fine man organist and a good choir. Everybody had on white, men linen suits, the women white dresses, hats and shoes. We learned that they always dress in white for Communion. What reverence! How devoted! Before communion the choir beautifully rendered "Now is Christ Risen From the Dead." They closed by all repeating the church covenant. They have some kind of a meeting at the church every night even Saturday. They gave twenty-five the hand of church fellowship. Following the pastor, the senior deacon followed with church envelopes and a copy of Church Covenant. It was a service I will never forget.

Monday we went sight-seeing. How it all reminded me of Africa! How constantly I thought of Ruth Walden and Kathleen Manley. The flowers were so beautiful and gay, the perfume so heavy. The people so numerous and black. Children were there in vast numbers; up to four or five all little girls and boys go naked.

Cristobal and Colon are divided by a street. In the early days when the French began work on the canal they brought their own people. We visited Mt. Hope Cemetery where they buried sixty thousand. When the United States took it over we used native help or those from nearby islands, being acclimated we lost very few. They paid the white people in gold, the black in silver, so since those early days the whites are known as gold, the blacks as silver. In passing a hospital you see "Gold patients enter here," beyond, "Silver patients enter here." At the Postoffice the windows are marked "Gold"—"Silver."

Where most of the blacks live is called "Silver City."

We greatly enjoyed visiting Coco Solo Naval base with its warships, planes, etc. France Field is Army, Pan American Airways also out here. All Panama employees are furnished living quarters, also laundry tubs and lines and the wash is hung underneath. It was the rainy season, many showers daily. The Government has transformed Canal Zone. The swamps are all oiled and being drained and reclaimed and mosquitoes are almost unknown. The big Hospitals, Research buildings, people studying and experimenting with tropical diseases have been and are now a blessing to the entire tropical world.

We were interested in the crabs, bright blue, yellow, brown, so many and so large. Sometimes you'd get a "flat" passing over them. Some one thought they saw an alligator but it was one of those large tree lizards called ignanas or tree chickens. They feed on vegetables only and are considered a great delicacy. The night flying at the naval base, hunting for planes with search lights was indeed interesting. By day, dropping smoke bones caused one to pray earnestly for peace.

I wish I could go in detail on our trip through the Canal, with a lecturer to explain locks, etc. No ship goes through on its own power. You are first raised through Gatun to lake level and later lowered to come out into Pacific. At first there were many slides, but they have been about eliminated, have not had one of any importance since 1920. The dredges are in there at work, some places making it wider, others deeper. Ships from all world ports, about four hundred a month pass through. Our armies are stationed at both entrances and we are building the most modern and largest radio station perhaps in the world. America usually does! Already it has cost \$760,000. We realize more fully we are beginning to look out with all this fortified.

—O—

Sunflower, Miss.,  
August 16, 1936.

Dear Miss Robinson:

The Intermediate and Junior G. A.'s of Sunflower have just enjoyed Focus Week and we wish to write you about it. Below is our program for the week. I wish I could write fully of each day for they were filled with good things.

Sunday—G. A. Star and decorations by G. A. girls. G. A. Hymns sung at close of Sunday School by girls. Announcement of week's program made.

Monday—G. A. Tea for mothers and W. M. S. members.

Tuesday—Regular meeting in park at 6:00.

Wednesday—Had charge of prayer meeting at which time two girls passed forward steps and the G. A. Hymn was pantomimed. Collection was taken for Baptist Hospital.

Thursday—Good deeds.

Friday—R. A. boys entertain G. A. with hay ride.

Saturday—Wrote letters to our namesakes, Mary McCormick, Africa, and Irene Jeffers, China.

We enjoyed each day's activity and think that our church appreciates the G. A. more than ever before.

We studied Mules Stories from Inland Trails for our mission book this year. We were told to come dressed for the trail. The R. A. boys met with us at the church. Our Counselors taught several chapters and two G. A. girls taught two of the chapters. We were given attractive book-

lets that we answered our questions in. There were maps, a blackboard and an amusing mule to add interest. I failed to say that our invitations were written on mule heads and delivered by foot by the R. A. boys. At the close of the study we hiked over to the park. There we cooked our supper over a campfire—roasted wienies, rolls and had all the pickles, etc., one could eat. Two large freezers of sherbert filled us to the top. These grand eats were furnished by the W. M. S. which I know is the best ever. Then we played games of the trail—a pack saddle race, a centipede race, a duck hunt, etc. Amusing prizes were given the winners. We left asking when we could have another class and each hoping to win the prize offered for the best G. A. and R. A. booklets. Ramo Lee Anderson and J. B. Thomas were afterwards awarded these but every booklet was a thing of joy to the judges.

Our girls and boys are working on the forward steps and we rejoice in their interest and endeavor.

Mary Ethel Powell,  
G. A. Reporter.

—BR—

### HOW WE MAY FOSTER CHRISTIAN UNION

—O—

It has been observed that Christians in various denominations seldom have any trouble in praying together. It might also be added that they have little trouble in worshipping together, so long as their worship gives expression to reverence and the praise of God and to the surrendered and dedicated lives of worshippers. It is chiefly when our interpretations of revealed truth are of the intellect, disassociated from the heart and life, that we fail to approach the spirit of Christian unity. Dr. Phillips Brooks, in Yale Lectures on Preaching, says: "Christian unity comes, not by compromise and the adjustment of forms of worship and government, but by the development in preachers of all kinds of that value for man in Christ which burrows far beneath the differences of form and flies far above them . . . We do well when we are doing what we can to make strong that sense of value and need of the human soul which is universal. When the preacher does this, though he may be a zealous partisan as well as an earnest Christian, he is often working better than he knows for the unity of all of God's people." But the sad fact is that most of the agitation for what describes itself as Christian unity at the present time is a stranger to inner spiritual reality, and mightily obsessed with the notion that Christian strength is to be found by an outward bringing together into one vast aggregation of many Christian groups. No such "union" is ever to be desired. He who contributes most to Christian unity is probably he who in his own place most exalts the Gospel of Christ in God. If we are in Christ we shall never be far from one another. And under no other condition should we dare in the name of Christ insist on making a show before the world of being closer together.

—Western Recorder.

—BR—

The Youth Committee of the Baptist World Alliance, of which Dr. Fr. H. Leavell is secretary, will hold next year at Zurich, Switzerland, the International Conference. One was held in 1931 at Prague.

The hundredth anniversary of the birth of D. L. Moody will be observed not only in this country but in Great Britain. On Feb. 5, 1937 a meeting in his honor will be held in Royal Albert Hall, London.



## The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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### EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

#### Beulah

It was the happy privilege of the writer to be with Pastor J. E. McCraw and the saints at Beulah, Newton County, in a good meeting last week. A number of years ago the writer was pastor here for six years. It was like going back home, except that a large number of the leading members there had gone on to the glory land. The occasion was both sweet and sad.

This church was organized 100 years ago. It was known as Enon then. A few years later some of the members constituted the Decatur Baptist Church and others constituted the Beulah Baptist Church. So these two churches may well be called twin churches.

Rev. Alvin Gressett was one of the early preachers at Beulah. He was baptized and ordained there. One of his daughters, Mrs. Nancy Graham, widow of the late J. E. Graham, is still a member here, nearly 87 years old. Brother Gressett later located at Meridian and edited the Southern Baptist. He also founded the A. Gressett Music House.

Great congregations attended the services. At night the large house could not seat all who came. Elders Lonnie Bradley and Thos. A. Sims, who live in the community, attended and rendered valuable service. This is the home church of the late Rev. Henry O. White who spent his life in the community and was pastor here for a number of years.

The following additions were had: by baptism, 28; by letter, five. It was good to be there and we praise God for His goodness and blessings. May the dear old church do business for God many more centuries.

Reports come from the tent revival meeting at Philadelphia led by Rev. L. T. Grantham and in which Dr. Frank Norris of Fort Worth, Texas, was announced to do

some preaching, that more than 100 had confessed Christ and the meeting had not closed.

This week Dr. J. E. Byrd is leading in the Neshoba County-wide Baptist revival at Williamsville two miles west of Philadelphia. We pray for a great meeting.

It is reported that Rev. Eugene Stephens of Meridian is in poor health. He is one of our best and most active pastors and we are praying for his speedy recovery.

Rev. Joe Williams of Oklahoma recently held three successful revivals back in his old home community in Newton County, at Little Rock, Hopewell and Mt. Hebron Baptist churches. He has good church work out in Oklahoma. Twenty years ago this writer baptized him at old Beulah church.

The meeting at Decatur in which Pastor J. E. McCraw was assisted by Dr. Bracey Campbell was a real revival. Twenty-eight were baptized and 20 added by letter. A number of those baptized were old people. The present pastor has been on the field eight years.

The second Sunday in August the Clarke-Venable Memorial Baptist Church, Decatur, Miss., celebrated its 100th anniversary. It was a splendid occasion. The history of the 100-years-old church was set forth in a pageant.

The Beulah Baptist Church, Newton County, is 100 years old this year. It will likely be among those mentioned in the centennial number of the Baptist Record. Rev. J. E. McCraw, Decatur, Miss., is the pastor.

Deacon W. M. Langham died at his home near Union August 7th. He was 89 years old and had been a deacon of Greenland Baptist Church since its organization more

than 50 years ago. He was the father of Rev. J. W. Langham of Texas and Rev. Rufus W. Langham of Louin, Miss. A good man has gone.

Rev. W. P. Davis recently assisted Pastor H. H. Bethune in a good meeting with Pleasant Hill Baptist Church, Newton County. Brother Davis and wife are to attend the Northern Baptist Seminary, located at Philadelphia, Penn., next session.

Pastor Lonnie Bradley was assisted in a good meeting with Rock Hill Baptist Church, Newton County, by Rev. E. O. Breland recently. A number of older people and one blind girl were baptized.

Pastor Howard Benson of Clinton did the preaching in his meeting with Shiloh Baptist Church, Grenada County, last week. Fifteen were received by baptism, and among them was a man 84 years old. Bro. Thomas Gray led the singing.

—BR—

#### S. S. ATTENDANCE AUGUST 23

—O—

Jackson, First Church	330
Jackson, Calvary Church	202
(Adults only)	
Jackson, Grif. Mem. Church	301
Jackson, Parkway Church	42
Jackson, Northside Church	44
Meridian, First Church	435
Laurel, First Church	333
Laurel, West Laurel Church	360
Laurel, Wausau Church	48
Beulah Church (Jones Co.)	26

—BR—

#### TRAIN OF REVIVALS

—O—

The first meeting was held at Poplar Springs, Rev. S. B. Harrington of Gallman did the preaching in a splendid way. Brother Luther Harrison had charge of the sing-

ing which was well done. There was one for baptism.

The next meeting was held at Galilee, Rev. Sidney Johnston of Hattiesburg preaching. He brought some splendid messages. There were nine for baptism.

Rev. W. B. Walker of Poplarville did the preaching at Georgetown. This was his second year to help us at Georgetown. The church was strengthened and there were eight added to the church.

Dr. Geo. P. White did the preaching at Pearl Valley. It was a joy to work with him in another meeting; there were two for baptism.

It was a joy to work with all these brethren. I can commend them to any church for a meeting.

I have just come out of a meeting at Rio, La., with Rev. W. E. Watkins. It was a joy to work with this church where I helped them five years ago in a meeting.

I will begin a meeting at Sylva Sunday and will run through the fifth Sunday. This is my first year to pastor this church. The church asked me to do the preaching in their meeting.

M. P. Jones

Georgetown

—BR—

Floridian (picking up grapefruit in California fruit store): "Is this the largest lemon you grow here?"

Californian: "Please do not pinch the grapes, sir."—Christian Science Monitor.

**Cotton Yarns:** For knitting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. N, Lincoln, N. C.

## The fine arts and THE MODERN YOUNG WOMAN



MUSIC—Graduates of the greatest music schools offer individualized instruction in piano, voice, violin and organ. Both theory and practice are stressed for the student from the first scales to the day she becomes a finished concertist.



ART AND SPEECH—The modern age's demand of beauty in the home, clothes, furnishings, and pictures all calls for the ability to reflect taste and this only comes through study. Pen, pencil, and brush find use here. And so with speech. Judson girls learn to talk—easily and correctly under all circumstances.

While the fine arts—Music, The Drama, Speech, Art—have long been recognized as a valuable, in fact, a necessary complement to the well-rounded education of the cultured woman, they have acquired a new significance in this modern age—both for the woman who expects to follow a career, and the woman who will some day grace a home.

Courses in the fine arts at Judson, historic center of cultural interest for the Baptists of the South at Marion, Ala., have been planned to afford a groundwork for both the career and the home woman.

A limited and carefully selected enrollment enables the college to offer individual instruction in each of the arts.

And this instruction is provided by teachers trained in the world's leading music and art centers—

Judson is qualified to bring to fruition the potentialities of its students.

### JUDSON COLLEGE

Rich In Tradition

DR. L. G. CLEVERDON, President  
Marion, Alabama Session Opens Sept. 14



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

Lesson for August 30

Longer Lesson, Acts 11:19-13:12; Printed Text, Acts 11:19-21; 13:1-12.

Sit down and read the whole passage to get the setting in mind. The passage from the eleventh chapter tells of the planting of the church in Antioch of Syria. This was in its origin a foreign missionary church. It came as the result of no immediate action of the apostles. The very names of the men who founded it are lost. Good! The teaching of the passage is that the Spirit of God ever moves out in new directions, apart from all officialism; a lesson which always needs to be borne in mind, forgetting which has often been our hindrance.

New converts from Cyprus and Cyrene came to Antioch and began to evangelize the Greeks. This was a new departure. These evangelists talked not only to Greek speaking Jews, but to Greeks. Greeks, heathen, of the city of Antioch heard the gospel, of Antioch, the third largest city in the world, a city that gave place in population and importance only to Rome and Alexandria, Antioch, which for God's purpose was more centrally located than either of the larger ones, and was free from the limitations imposed upon thinking by Hebraism in Jerusalem.

The report that the gospel had been preached to the Greeks of Antioch reach Jerusalem, and the apostles sent Barnabas to see and confirm the work of these evangelists who were now engaged in planting the work in Antioch. Mark the wisdom of the choice of Barnabas. He was not an apostle, but he was a man of Cyprus, and men from Cyprus and Cyrene had brought the gospel to Antioch. He found their work to be genuine work of Spirit-filled men. It is of these Greek men in this great city that we see the Spirit take full possession as His sovereign wisdom selects this in the new head of the Christian movement and allows Jerusalem, but for two brief subsequent notices to drop out of the story. God is preparing now a movement of which Jerusalem could not have been the point of origin. Let us try to see the stately steppings of God's Spirit as He brings the might of the great church of Antioch and gears it to the mission movement.

### I. Holy Spirit Selecting.

He came to a church of busy men, men busy with the work of the Lord under the eyes of the Lord of the work. "While they were ministering to the Lord" (13:2). They were busy with the work of the Lord. "And fasting," with eyes of the heart turned upward. It is from such men as these that the Lord always makes His selections when he has in hand a mighty work for men to do.

### II. Holy Spirit Separating.

"Holy Spirit said, 'Set apart for me Barnabas and Saul to the work to which I have called them'" (13:

2). He through their prophets and teachers, and they, obedient to His command, separated the men whom His sovereign will had selected to serve Him. He gave into their hands the keys to the Kingdom that whatsoever they might bind on earth should be having been bound in heaven. Under His direction and control, they were, as any church is anywhere, infallible.

### III. Holy Spirit Sending.

"They therefore, being sent forth by the Holy Spirit, went" (12:4). Do you wonder how He sent them forth? Of course they were conscious all along of the hand of the Spirit upon, nay, more, of the firm though gentle constraint of the Spirit within. The church could release them, and did it. The church released them from other duties which they might have performed as members of the church, and released them from anxiety as to how they were to be provided for their journey by providing for them the needed money to enable them to start their great work. Released them from any care as to the temporal needs for their work. But the Holy Spirit sent them. Only He could do that.

No man can go unless the Spirit select, separate, send him. This is the high doctrine of the ministry. Men can not make a missionary, a minister; not the church without the Spirit, nor her theological halls. He must be called by the Spirit. Unless he hear that call sounding in his soul, blaring like a trumpet night and day, giving him no rest until he is compelled to say, "Woe is me if I preach not"; in God's name let him stay where he is, in his present calling.

### IV. Holy Spirit Strengthening.

See how He does it. The party of missionaries go to the important island of Cyprus, and always the Spirit went with them to witness with them, to strengthen them for their work and in their work, to give them assurance that they were pursuing the path of His choosing. But one incident recorded in vv. 6-13 shows this most strikingly.

Read these verses and then read again the ninth. "But Saul (who is also called Paul), filled with the Holy Spirit." Link this with the statement in the fourth verse "Sent forth by the Holy Spirit." They had been released by the church at Antioch and "Sent forth by the Holy Spirit." This second statement, "Paul, filled with the Holy Spirit," reveals an activity of the Spirit which had been manifested before. Read the stern words of Paul to Elymas. These words were the outcome of that special filling, of that special strengthening. This is something entirely new. In the case of Ananias and Sapphira, that swift and sudden and awful discipline, the Spirit was seen to be a Spirit of fiery discipline in the church. It was the manifestation of the fact that the atmosphere of the church is one in which a lie cannot live. In the story of Paul's dealing with Elymas, we have an activity of the Spirit which was a fiery attack upon something outside the church.

Why this attack? Elymas was wrong, a perverter of the truth, a sinner. Did Paul deal with him as Jesus dealt with sinners? Look at

the story again. Elymas stood between Paul and Sergius Paulus, a man who wanted the light, a man who had become convinced that there was something in his world a bit higher than the dust of the material, a little finer than the gross things of matter and of mind. Sergius Paulus was a seeker after the clearer light, a man who wanted to know the truth. This is the explanation of the presence with him of this Elymas Bar-Jesus. He was the best Sergius Paulus could do, and he was seeking for the best.

Paul came to Sergius Paulus to bring him the light of the truth, and here was a subtle man, keen, crafty, who looked deep into the occult, and possessed an ability to discern the truth, a moulder of thought. And he stood as a hinderer of the truth and an obscurer of the light. To ignorant sinners, our Lord spoke no harsh word, but remember how harsh were His words to those who made spoil of the people and held down the truth in selfish desire to hold their own places of primacy in the leadership of the people. Recall how He called them whited sepulchers filled with dead men's bones and all uncleanness. They the false teachers! They the treacherous guides!

Elymas was in the class with them. He was hindering in its search for light a sincere and honest soul. The Holy Spirit filled Paul with strength to look this man in the eye and say to him, "O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" And the strength of the Spirit within him enabled Paul to lay upon Elymas the curse of temporary blindness, that, by this striking manifestation of the power of God to smite into dust the rocks which would block the pathway of His truth, those who seek the truth might know his as the mighty God of truth.

### V. Holy Spirit Startling.

Sergius Paulus, the proconsul, was "an intelligent man." "He, having called to him Barnabas and Paul, sought to hear the word of the Lord." There is nothing in this world besides which the devil dreads so much as he does a man who dares to think. Such a man will inevitably touch the realm of the spiritual and the supernatural. Here, then, was a man of thought, therefore Bar-Jesus was there, and therefore, also, he sent for Barnabas and Saul.

The proconsul had learned to think of Bar-Jesus as one wielding unusual power and as possessed of a keenness of intellect far above the commonality. He might have been for a brief space perplexed at seeing the opposition Bar-Jesus presented to the new teachers. He might have wondered which of them when put to the test would be accredited as having the larger measure of pure truth. Then suddenly there came the fiery test and Elymas was discredited. The inci-

dent was startling. And this character of it was directly that given it by the fact that the Spirit filled Paul. For that purpose the incident, the smiting of Elymas with a temporary blindness. And the result was the surrender of the proconsul. He saw himself in the presence of the loftiest spiritual reality and yielded to the authority of it, believing it to be the activity of One with whom all his life had to do.

—BR—

### EDEN ECHOES

—O—

This modern Eden is in Yazoo County, in the edge of the great Delta, eleven miles north of Yazoo City, see of Bishop Webb Brame. Eden is a community almost wholly made up of native Mississippians, mostly from Holmes County. Here for a full decade now, an old college chum, Dudley Isaac Young, has shepherded the flock of the Lord over which the Holy Spirit made him bishop. Young is another preacher to whom the Lord was good in the gift of a wife. A teacher by profession and training, skilled in the winning of the hearts of the young, she has been and is that rarest of all women, a successful mother. To her husband she has been a true helpmeet, and in the church of her Lord, a humble, faithful Christian. She is doing fine work among the women of her association, and so is discharging a splendid task in her section. But I thought I would say a word about Dudley.

Young has not prayed for a larger place more earnestly than he has prayed the Lord to make him large enough for the place he has, and his Lord has answered that prayer. I doubt if there is another preacher in the state who having at his command resources equal to these which Young has at Eden has done an equally big work in building the Kingdom of the Lord. Of course Young has a good people a Eden. A pastor as faithful and patient as Young will grow a faithful people, lovers of the Lord, of His word, of His work.

The saints of Eden called me to a few days of special labor for our Lord there, and I shall not soon forget my sojourn among them. They are courteous, considerate, hospitable, accommodating, and appreciative far beyond any just desert of mine. May the Lord be gracious to them, and deepen in their hearts the love of Him and His.

L. Bracey Campbell.



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# CENTENNIAL OF BETHANY CHURCH

The people of Bethany Church and surrounding community met at the church in Slate-Springs, August 2, to celebrate its one hundred years of faithful service to the Lord's work.

However, the program really began on Wednesday afternoon, July 29, when Rev. B. C. Land, now pastor at Winnfield, Louisiana, formerly a pastor of this church, delivered an inspirational sermon from the text found in John 3:4, 5. As he was unable to be with us on Sunday to take part in the program, we were delighted to have him come at that time to preach for us.

On Sunday morning after the regular Sunday school lesson, Supt. D. S. Patterson gave a brief history of the organization and development of the school in this church.

The pastor, J. B. Middleton, preached from the text found in John 4:35. He paid much tribute to the faithful ministers who had preceded him as pastor of the church. He stated that they had sown the seeds and that he is gathering the harvest.

The people were dismissed to meet again after lunch for the remainder of the program.

Brother I. W. Cobb of Eupora, who directed the singing, began the service by singing Amazing Grace. Rev. R. B. Patterson of Calhoun City conducted the devotional. He read the seventh chapter of First Samuel, centering his remarks around the twelfth verse, "Hitherto Jehovah hath helped us." He very clearly brought out that Jehovah hitherto has helped Bethany Church and that the strength of the church in the future depends on the Lord's help.

Mr. Cobb again led the congregation in singing that grand old song, "You must be a lover of the Lord, or you can't go to heaven when you die."

The Junior B. Y. P. U. gave the Constitution and the Articles of Faith of the church.

Brother J. S. Dorroh, long-time deacon clerk, gave the history of the church. The church was constituted July 16, 1936 with the following members: Oliver P. Martin, Henry Fox, Sr., Joseph C. Fox, Thomas Fox, John I. Fox, Henry Fox, Jr., David Denton, Wm. C. Denmon, Travis Straugn, Polly Martin, Unity Martin, Sarah Fox, Margaret Fox, Elizabeth Fox, Mary Denton, Dorcas Johnson, Ann Easley, Celia Long, Dorcas G. Denmon, Ann Crossland, Guy, Amy, Peter (colored).

The Presbytery was Elders Medey White, Eli Langford, and James Martin.

The pastors who have faithfully served the church from 1836 to the present time are James Martin, Wm. Harrod, Medey White, James Thomas, A. B. Hicks, Sr., J. T. Fox, T. H. Wilson, A. B. Hicks, Jr., J. P. Thompson, W. L. A. Stranberg, A. C. Ball, A. T. Burns, J. T. Phelps, A. C. Mason, Mr. McCool, Joel Dorroh, B. C. Land, J. M. Spikes, J. B. Middleton.

Rev. J. T. Fox served thirty years; the present pastor has serv-

ed the next longest time, eighteen years.

The brief history of some of these earlier families composing the membership was given by Herbert Lunceford, a descendant of the Foxes and Shaws. Many descendants from neighboring churches were present to join those of the membership of Bethany in honor of their ancestors who were discussed.

At this time the pastor gave other ministers a chance to express themselves. These—E. E. Lunceford, W. L. Bridges, W. H. McPhail, and S. E. Carter—were ordained in the church and are members still, except brother Carter. The pastor concluded with a short talk on what the church has meant to him.

The people of Bethany want to lift their hearts in thankfulness for the wonderful blessings of the past, and to pray that they may continue the work that their forefathers have started. Under the leadership of our consecrated and faithful pastor we hope to make the church stand out as a great instrument in carrying on the work of the Kingdom in the future.

Emma Bridges

## THE 99TH SESSION OF JUDSON COLLEGE

Marion, Alabama

Judson College, the oldest Baptist women's college in the world, will begin its ninety-ninth session Monday, Sept. 14. The college is headed by President L. G. Cleverdon, whose administration has been characterized by marked progress.

Under the supervision of President Cleverdon, the 98 years old college has revised its curriculum in keeping with the best educational standards of today, improved its buildings and equipment, devised a unique program for the building of character and the development of personality, and has greatly strengthened its faculty. Eleven teachers hold the Doctor's degree from leading universities, and all others in the liberal arts departments have at least the Master's degree and additional graduate training. While Judson is primarily a liberal arts college, strong departments of music, art, speech and dramatic art, and home economics are provided, thus blending both the liberal and the fine arts in a program which has as its ideal the development of cultured Christian womanhood.

Judson's program of individualized education—in which major emphasis is placed upon the development of the character and personality of each student—has attracted wide attention throughout the South. Last year students from 16 states were enrolled at the college. In harmony with recent educational trends, a professionally-trained personnel staff—women who love girls and who are trained especially to guide them during this important period of their lives—has been provided.

The individualized program of Judson College is under the direction and supervision of Miss Rebecca Ward, dean of the college, who is pre-eminently prepared for her work and who has had special work in college administration and student guidance at the University

of Chicago. She has associated with her as personnel directors Miss Inez Duncan and Miss Margaret E. Wilbourn, two young women professionally-trained and thoroughly equipped to foster Judson's outstanding character-building program.

## MISSISSIPPIAN IN LOUISIANA

I went to Thibadeaux this weekend. Some call us "proselyters." Please God I am satisfied to proselyte those who seem by some to be members of a church but who, in reality, have been dragged into an organization by christening.

There are only about a dozen Baptists in Thibodeaux. Some of them are like some Mississippi Baptists, lazy and careless. But the Useys, converted from Catholicism, are faithful. They keep the preachers who come there to preach. They pray for the building of a great Baptist church in Thibodeaux. "The prayers of a righteous man availeth much."

I preached to 20 CCC boys Sunday afternoon. They were very attentive. Sunday night I preached to Mr. Usey, Mrs. Usey, Joyce Usey, and Clifton Eddards, a CCC boy.

We are barely holding on there. But you know a Christian doesn't know when to quit.

We had only one addition to the church in the Maringuin meeting. Of all hard places to reach Maringuin is among them.

The Cashioses did not come. But I believe that God has planted in Mrs. Cashios' heart a longing for the truth and for a surrendered life.

The work of the Holy Spirit will be successful. Sometime she will come. But I dread the horrible trouble she will have with the stubborn Italian Catholics. She may be murdered outright. They may worry her continually until life will be miserable for her. May God preserve her.

We begin a meeting on Grand River this week. We have already had 18 professions of faith and applicants for baptism. Surely God is leading us there.

Sincerely,

Cecil Roberson

## BOWLING GREEN

We have just closed a fine meeting in Holmes County at Bowling Green Baptist Church.

The pastor, Rev. W. A. Williams of Kosciusko, did the preaching. He did it in a great way. Brother Williams has been our pastor for six years. As we come to know him and love him we do not wonder that his churches want to keep him so long.

It was a meeting of only one week, but the Lord was with us from the beginning. One addition to the church by letter.

The young people attended in large numbers and took a very active part.

Miss Mary Louise Kyzar, the efficient pianist, by her faithful playing added much to the success of the meeting. Much interest was shown and much good was done.

Please pray for us.

A Member.

## Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

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## JACKSON—WINONA—GRENADA—WATER VALLEY—HOLLY SPRINGS—MEMPHIS

READ DOWN					READ UP				
Dly PM	Dly AM	Dly PM	Dly AM	TABLE NO. 19	Dly PM	Dly AM	Dly PM	Dly AM	
10 45	3 00	8 00	7 15	Lv. JACKSON, MISS.Ar.	11 49	2 20	8 00	9 20	
11 00	3 15	8 15	7 30	Tougaloo	11 34	2 05	7 45	9 05	
11 05	3 20	8 20	7 35	Ridgeland	11 29	2 00	7 40	9 00	
11 08	3 23	8 23	7 38	Madison	11 26	1 57	7 37	8 57	
11 31	3 46	8 46	8 01	Canton	11 05	1 34	7 14	8 34	
12 10	4 25	9 25	8 40	Pickens	10 26	12 55	6 35	7 55	
12 21	4 36	9 36	8 51	Goodman	10 15	12 44	6 24	7 44	
12 35	4 50	9 50	9 05	Ar. DURANT	10 00	12 30	6 10	7 30	
12 45	5 00	10 00	9 15	Lv. DURANT	9 55	12 11	6 00	7 20	
1 05	10 20	—	—	West	—	11 51	—	7 00	
1 27	10 42	—	—	Vaiden	—	11 29	—	6 38	
1 49	11 04	—	—	WINONA	—	11 07	—	6 16	
2 13	11 28	—	—	Duck Hill	—	10 43	—	5 52	
2 23	11 38	Dly	—	Elliott	—	10 33	Dly	5 42	
2 40	11 55	AM	—	Ar. GRENADA	Lv.	10 16	PM	5 25	
2 50	12 15	7 00	—	Lv. GRENADA	Ar.	10 06	9 20	5 05	
3 21	12 46	7 31	—	Coffeeville	—	9 35	8 49	4 34	
3 45	1 10	7 55	—	WATER VALLEY	—	9 11	8 25	4 10	
4 21	1 46	8 31	—	Ar. OXFORD	Lv.	8 35	7 49	3 34	
4 30	1 55	8 40	—	Lv. OXFORD	Ar.	8 20	7 40	3 25	
4 59	2 24	9 09	—	Malone	—	7 51	7 11	2 56	
5 08	2 33	9 18	—	Waterford	—	7 42	7 02	2 47	
5 25	2 50	9 35	—	Ar. HOLLY SPRINGS	Lv.	7 25	6 45	2 30	
5 55	3 25	10 35	—	Lv. HOLLY SPRINGS	Ar.	12 50	6 35	2 10	
7 25	4 55	12 15	—	Ar. MEMPHIS, TENN.	Lv.	11 30	5 00	12 30	

## TRI-STATE COACHES



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Mrs. Phillips writes us a good message for this week. Some one had already told me that Jean Howell is her niece, and also that Connie Wilcher, who has such a high ambition to be well enough to go to school and to church, is her granddaughter. Have you remembered to ask the Heavenly Father to continue His blessings of improvement to her, and to make her strong and well and able to do these things that other children do? And I wonder if you have thanked the Lord for giving you health and ability to use these blessings? Perhaps you haven't always felt that going to school is such a great privilege, but if you are cut off from going, it will be a loss to you all your life. I hope you will all take advantage of the privilege of going, and make it worth a great deal to you. Then here is a letter from Nell Broom and the Bay Springs J. L. Club, giving news of the new high school building which they hope to enter for use, when the school soon opens. Also, she sends the club monthly dues. This club has a feature which would be good, I think, for each of our clubs. They have as a companion and helper an older lady, Mrs. Shoemaker. (No, I did not say or mean, old.) Her influence is very fine, I judge, with the young people.

We have a letter this week from Tommie Lee Hellen, who went with her parents three or four months ago from Laurel, Miss., to Texas. I think she does not call herself a Texan yet, but perhaps will before a great while. Mrs. McCall and she will represent Texas in our columns, anyhow, though perhaps both may come back to Mississippi.

Then here is our usual good letter from Fannie Mae, sending her dues, and some birthday money from two friends. She also sends a sweet message to Connie, which I know Connie will be happier for getting.

I'll be looking for reports from some of you soon of school happenings.

With love,  
Mrs. Lipsey

## HEALING AT BETHESDA John 4

We find that Jesus was always busy. Yet when the time came, he always went to some place of worship on the Sabbath, as He had been taught to do. You remember the Jews were instructed to keep the Passover supper in memory of the time they were brought out of Egypt. When Jesus went to the Passover, there was always a work of ministry to others for Him to do. Now, at Jerusalem was a pool called Bethesda, having five porches. It was thought by the people that once a year an angel came down and troubled the waters, and that the first person to get into the pool was healed of the disease he had. But these porches were full of sick ones, waiting to get into the water, and it was hard for any one who was sick or suffering to get into the water. At one time when Jesus had gone to the Passover, there was a man on one of the porches who had been a cripple for thirty years. Jesus asked him if he wanted to be made well and he said he had no one to carry him, and others got there first. Jesus told him to take up his bed and walk. The man obeyed, and was made well at once, but he did not know that the one who cured him was Jesus. Afterwards, Jesus found him in the temple and said, "Behold, thou art made whole, go and sin no more." So he knew it was Jesus who had cured him, and he went and told the Jews.

Question: What king had a fine porch?

—O—  
Walnut Grove, Miss.,  
August 15, 1936

Dear Mrs. Lipsey:

I was so proud to receive the Record, with all the good reading in it. I enjoy it so much. Jean Howell, who had the little letter on the Children's Page in the Record of August 6th is a niece of mine and one of my pupils in Sunday school. You don't know how I appreciate seeing a letter from one of the little folks I have been so patient to teach, and knowing they are trying to live a holy life.

Yours to serve,  
Mrs. M. F. Phillips

—O—  
Olive Branch, Miss.,  
August 13, 1936

Dear Mrs. Lipsey:

The first Sunday night in this month at B. Y. P. U. Malone Bowlin gave me eleven cents to send you for her birthday offering and Dorothy Rushing gave me fifty cents. Since Dorothy's birthday will not be until December, I don't think she will care if you let her money go to Miss Parnell, for September is so near and time for Miss Parnell to go to B. B. I.

To the little girl who has never been to school a day, I want to send this message her way:

I am sorry, dear, you were ill and could not go to school, and learn how to read and obey the teacher's rule. But we are asking God if it be His will, you yet may go to school and learn lots still. You must write to Mrs. Lipsey's page again, and let us be your friend.

With love,

Fannie Mae Henley  
So glad to hear from you, Fannie Mae, and to get the dues and the birthday offerings. But since Dorothy gave hers for a birthday offering, to the Orphans I must send it. We are going to get our \$80.00 for Miss Parnell, I feel pretty sure. I mean, of course we will.

—O—  
Bay Springs, Miss.,  
August 15, 1936

Dear Mrs. Lipsey:

It is too bad that our contributions in July were so small. We hope August will be better.

Our school will soon be opening, that is if our new high school building is completed in time. You should see it, for it is really nice.

Many of us take the Baptist Record, and we enjoy reading about your visit. We have studied in our geography about some of the places you mentioned.

All of us send love to you and readers of our page.

With love,  
Nell Broom

Your dollar from J. L. Club No. 18 is always welcome. Thank you very much for it and for your words of appreciation.

—O—  
Cleburne, Texas,  
August 13, 1936

Dear Mrs. Lipsey:

I guess you already know that we have moved to Texas, so I won't have to tell you that.

It rained on us nearly all the way to Texas, the day we left Mississippi. In Louisiana it was raining and the roads were awfully slick. Daddy saw everybody else driving real slow but he didn't pay any attention to them. He was going about 40 or 45 miles an hour and he ran in the ditch. My sister, Mary, tried to get out of the car and it pouring down rain. Lucky it was but a ditch about a foot below the road. We pulled out just as easy as we went in. After that Daddy drove slow until it stopped rain-



REV. A. B. PIERCE  
New Pastor, West Laurel

The above is a likeness of Rev. A. B. Pierce, the new pastor of West Laurel Baptist Church. He and his wife and three fine children moved on the field August 15th.

Brother Pierce comes to us from Kentucky but he is a native of Mississippi, having been born and reared in Copiah County. He attended Mississippi College, graduating there in 1926. Before entering the Seminary he served as pastor of the Calvary Baptist Church in Greenwood, Miss., 1925-1926. In connection with his Seminary work he pastored churches in Indiana. In 1929 he received his Master of Theology degree from the Southern Baptist Seminary. Following his graduation from the Seminary he served as pastor at Leitchfield, Ky., approximately five years and nearly two years at First Baptist Church, Hazard, Ky. While at Leitchfield brother Pierce made a tour of the Orient, spending much of the time in the Holy Land.

The West Laurel Church feels the Lord has led into this relationship. Our people have fallen in love with brother Pierce and his family.

ing. Otherwise we got here O.K. We lived in Fort Worth about nine weeks. It was awfully hot there. We have a real cool house now, though. I am thirteen now and in Mississippi I would have been in the high eighth grade but out here in Texas I am just in the high seventh. They only have eleven grades here. They furnish your books. The reason I am in the high seventh is because they don't really have the eighth grade out here. They have combined the seventh and eighth grades and call it the seventh. It is the hardest grade in school. I will be in high school here at mid-term, if I pass. I never have failed and hope I never do.

Well, I guess I must close.

With love,  
Tommie Lee Hellen

We are pleased to have your letter from our big sister state. We have no idea that you are going to fail, and are expecting to hear from you before a great while that you are in high school. But write us again before that. Remember us kindly to your father and mother.

**Eczema Resinol**  
Doctors *torture* and aids  
praise it and *healing*  
use it widely. **Relieved**  
GET A JAR TODAY

It is already evident that there will be good leadership and good fellowship. We are going to attempt great things for God and expect great things from Him.

We are glad to give the Baptist Record credit for its part in keeping our people interested in the Kingdom work at home and abroad. Over one hundred of our homes get the Record and we feel this helps greatly to keep our people informed and in a spirit to work.

Sincerely,  
Horace Headrick,  
Chairman Deacons,  
West Laurel Baptist Ch.

B. T. U. ATTENDANCE AUG. 23  
Jackson, First Church ..... 89  
Jackson, Grif. Mem. Church ..... 143  
Jackson, Parkway Church ..... 21  
Jackson, Northside Church ..... 32  
Laurel, First Church ..... 104  
Laurel, West Laurel Church ..... 115

The reduced attendance is due to the uneasiness about the infantile paralysis.

—BR—  
JACKSON, LA.

I have watched with a great deal of interest the progress of the 5,000 Club, and I believe you are well on the way in paying the debt of Mississippi Baptists. Although my work is in the State of Louisiana I am much interested in my native state.

Our work here in Jackson is moving in a very satisfactory way. Upon returning from our vacation we found that the people had broken in the home and filled the tables with groceries and had mowed the lawn. We have just closed one of the most successful Daily Vacation Bible Schools that has ever been held in the church. On August 31 we begin a study course for all departments of the Sunday school, with our state workers with us. We are expecting great things to come from this.

The Lord is blessing the work in a great way—at almost every service we are having additions to the church—the crowds are good even in the face of this hot weather. Pray for us brethren, the devil is on the job.

John R. Breland

## THE "GOOD" SAMARITAN

The Southern Baptist Hospital is called upon to do much charity work. Yet the Denomination makes no provision for a charity fund.

What the Hospital gets from the Cooperative Program has never been sufficient to pay interest on the debt made when the Hospital was built.

We cannot escape the economic law of paying for what we consume. If we do free service for the poor, some one must pay the bills. Please bear this in mind when asking for free service.

Don't try to play the Good Samaritan unless you are willing to pay the Innkeeper.

SOUTHERN BAPTIST  
HOSPITAL  
NEW ORLEANS, LA.



# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

:::

JACKSON, MISS.

## Sept. 7-11 Big Days for Mississippi Associational B. T. U. Officers

The four days, September 7, 8, 10, 11, have been designated as days when the pastors, Associational Training Union officers, association moderator and clerk are asked to come together for conferences on the work. There will be some fifteen different meetings each of these days, each association only having one meeting, that meeting to be from seven to nine o'clock in the evening. THE PURPOSE of the meeting is to study the duties of the associational B. T. U. officers, to survey the opportunities of the association, and to make some definite plans for the work of the association for the next four months. We have the new Associational Training Union Manual and will use it as our guide. Not all of the associations are included in these days as some have been planned for other days. Several have already been held and have proved to be the most profitable meetings of the kind ever held in the association. The SCHEDULE for the week of September 7-11 is as follows. We give the association and the leader of the conference. The district B. T. U. presidents with the exception of two are serving as leaders with a few others to complete the necessary number. Wednesday night, prayer meeting night, is omitted:

**Monday, September 7th—**  
Pontotoc—Turner Bigham  
Calhoun—Lucy C. Wilds  
Kosciusko—Granville Myrick  
Neshoba—D. A. McCall  
Clarke—W. E. Winstead  
Simpson—W. L. Day  
George—Martin J. Gilbert  
Gulf Coast—G. C. Hodge  
Lebanon—Cecil E. Smith  
Walthall—H. A. Scott  
Union—C. W. Thompson  
Hinds-Warren—Owen Williams  
Yazoo—A. W. Talbert  
Bolivar—C. A. Hamilton  
Yalobusha—Kermit R. Cofer  
**Tuesday, September 8th—**  
Lee—Turner Bigham  
Chickasaw—Lucy C. Wilds  
Holmes—Granville Myrick  
Winston—D. A. McCall  
Lauderdale—W. E. Winstead  
Covington—W. L. Day  
Greene—Martin J. Gilbert  
Jackson—G. C. Hodge  
Pearl River—Cecil E. Smith  
Marion—H. A. Scott  
Franklin—C. W. Thompson  
Rankin—Owen Williams  
Madison—A. W. Talbert  
Deer Creek—C. A. Hamilton  
Tallahatchie—Kermit R. Cofer  
**Thursday, September 10th—**  
Itawamba—Turner Bigham  
Clay—Lucy C. Wilds  
Oktibbeha—Granville Myrick  
Noxubee—D. A. McCall  
Newton—W. E. Winstead  
Jones—W. L. Day  
Perry—Martin J. Gilbert  
Lincoln—H. A. Scott

Mississippi—C. W. Thompson  
Copiah—Owen Williams  
Scott—A. W. Talbert  
Sunflower—C. A. Hamilton  
Riverside—Kermit R. Cofer  
**Friday, September 11th—**  
Union—Turner Bigham  
Columbus—Lucy C. Wilds  
Choctaw—Granville Myrick  
Leake—D. A. McCall  
Jasper—W. E. Winstead  
Jeff Davis—W. L. Day  
Wayne—Martin J. Gilbert  
Lawrence—H. A. Scott  
Pike—C. W. Thompson  
Leflore—C. A. Hamilton  
Grenada—Kermit R. Cofer  
Pastors, these associational officers need your counsel, advice and cooperation.

## Every Church with A B. T. U. Director

The first thought that should come to one when starting to organize a B. Y. P. U. or B. A. U. is that the first thing to do will be to elect a Training Union Director. This should be done even though there are possibilities for only one union. Having a director saves a union many a time. Sometimes the wrong person is elected as president and as a result the union goes on the rocks, but with a director this could not happen, for he will see that another president is elected who can steer the ship. Let every church therefore have a director and then through this director a proper training program can be set up.

## COMMITTEE CORNER For September 6

**JUNIORS:**  
Instruction Committee: Draw a music staff on the blackboard (or poster paper).

As the questions are answered let the Juniors pin notes, cut from paper, on the staff, in places marked ahead of time by the leader, in that a little song will be written. If possible use for this the chorus "I have the Joy, Joy, Joy down in my heart," or "Read your Bible every day." Have the Juniors sing it after the quiz. Invitations may be sent out by the Membership Committee in the form of little notes cut out of paper. Write "Just a note to remind you, etc." Prepare notes of different colors to be given all the members: blue for those who did their Bible readings; yellow for those who did not.

### INTERMEDIATES:

Instruction Committee—Represent (on blackboard or poster) a prison window with the bars labelled F-E-A-R. As the questions are answered let the members wield a mallet (eraser fixed as a mallet and labelled "Faith") so that the bars are destroyed one at a time.

Missionary Committee—Give a report from some foreign field telling of how fear and superstition are being conquered in the minds of the heathen as Jesus Christ is

preached. Use the following object lesson: cut out the light and ask the union if they can pump the darkness out. Ask them how the darkness can be removed. Turn on the lights. Explain that fear cannot be cast out without something to take its place—FAITH.

## HOW TO BE SUCCESSFUL IN OUR B. Y. P. U.'s

Lucille Keith, Student B. B. I.  
New Orleans, La.

The Bible tells us we are to do "heartily" whatever we do for Christ. Youth has this contagious disease enthusiasm which I consider the first step to success. Not only should youth be affected with this disease but the B. A. U. members as well. Who are the leaders of the young people anyway? If our B. T. U. hopes to succeed they must be crowded with enthusiasm.

"Open for business tomorrow in the Lord's work" should be our hope and aim. All other business firms may fail, but we can never fail in God's work. Try for yourself.

Second: Rev. 2:10 tells us, "Be thou faithful unto death, and I will give thee a crown of life." What a promise, and wouldn't we be disappointed to miss that great promise. We know that no Christian ever succeeds who is not faithful—are you faithful to your B. Y. P. U.?

Third: Cooperation is one of the most necessary steps to success in our organization. We are "workers together" with each other and with God. We cannot succeed or ever hope to unless we all—Juniors, Intermediates, Seniors and Adults—Pull in the same direction, and for the same purpose in life.

Fourth: Unselfishness—our spirit in B. Y. P. U. How many practice the teaching of the B. Y. P. U. spirit. Christ is pleased with the unselfish service for he says, "If any would be great among you, let him be the servant of all." So if our B. T. U.'s are to grow we must be unselfish in word, deed and thought, taking as our motto "Not for ourselves but for others."

Fifth: I consider the most important step to success is prayer. We can make all kind of plans but unless we pray and ask God's guidance in prayer we fail. Prayer changes things. How much time do you spend in prayer for your B. T. U.?

If I could challenge all young people I would say, "Dare to be different for Christ." Every human being has something good in them. How are you using your personality? Use it for Christ.

If the things you do won't stand publicity there is a doubt about it. The things you do for Christ will stand all publicity and never hurt you or Christ. Are you wasting your personality, my Christian friends? Youth has vision, is daring and has strength to endure when testing time comes. One soul has enough fire in it to set the

world on fire. God doesn't want our left-overs. Give Him the best—first of all by giving your life. It may cost something to be a Christian but it pays a hundred-fold.

Christ offers us life everlasting and the world offers a grave digging shovel.

Why not give Christ all the keys to your hearts, lives and homes? Only the best that we have is worthy of his acceptance. When we serve Christ he is the best friend we'll ever have and in serving our B. Y. P. U.'s remember it is being done to carry on Christ's kingdom work.

Strive to be different for Christ by being and doing our best in the B. T. U.'s and may each of us sing anew, "Take My Life and Let It Be, Consecrated Lord to Thee"—then we can sing "Wherever He Leads I'll Go."

"Only one life, 'twill soon be past  
Only what's done for Christ will last."

## PROPHETIC PREACHING

By Wm. R. Rigell  
Central Baptist Church  
Johnson City, Tenn.

"Prophetic Preaching" is a series of scholarly, searching, sermon discourses on the life and preaching of John the Baptist. Dr. Rigell shows that the ancient prophet had a real message for his day and generation. Furthermore, Dr. Rigell shows that through his very forceful and graphic description of the great prophet's characteristics that he himself has a message for his day. Dr. Rigell is easily one of the foremost expository preachers of the Southern Baptist Convention. The permanent progress of his great church reflects the power of such preaching as this book represents. That such preaching is sorely needed for this generation is held to be self evident.—Chas. S. Henderson, Immanuel Church, Nashville.

Jones: "Well how are you getting on in your new 8-roomed house?"  
Smith: "Oh, not so badly. We furnished one of the bed-rooms by collecting soap coupons."  
Jones: "Didn't you furnish the other seven rooms?"  
Smith: "We can't. They're full of soap."—E. H.

## HILLMAN COLLEGE

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## A CALL TO REPENTANCE

It is the purpose of every truly evangelistic preacher to reach the lost with the message of the gospel of Christ—which is, “the power of God unto salvation to every one that believeth.” The greatest obstacle to overcome is to get the people who are lost to realize their condition. Therefore the average evangelist spends considerable time trying to show to the people their need of a saviour.

The truly evangelistic preacher labors to show, “that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” (2 Cor. 5:19-21).

The gospel message is more than an invitation. It is beseeching; it is pleading; it is begging, it is urging those that are lost to become reconciled to God.

Many, many times do our evangelists pour out their souls, begging, beseeching, pleading with those that are lost to believe on the Lord Jesus Christ and be saved with an everlasting salvation.

But the sad part of it is that their pleadings fall on deaf ears. Oh yes, they hear, but they do not understand; and the reason that they do not understand is because they have never repented.

It is impossible for a man to believe on the Lord Jesus Christ until he has repented toward God.

Therefore repentance is absolutely essential to faith in Christ. I do not say that repentance is essential to salvation, for faith in Christ is the only condition of salvation; but no one can believe in Christ until they first repent toward God.

Therefore, again, I say, what we need, more than anything else, along with the gospel appeal, is a call to repentance.

What is repentance?

Now here is where so much harm is done which puts a stumbling block in the last man’s way, that keeps him from Christ.

Repentance is held up to be, “a sorrow for sin”—“right-about-face”; “turning from sin to God”; “forsaking sin and coming to God.” The impression is made that one must forsake their sins, give them up, turn from their wicked habits and turn to God.

I believe with all the earnestness of my soul that more people have been deceived by this false conception of repentance, causing those who would be saved to begin to make an effort to make a start toward God; believing that in some way, God will save them if they will DO something, in the way of cleaning up, getting themselves good enough for God to save them. Thereby, losing sight of the grace of God, and putting their faith in their own efforts to find God.

So much of it is being done, that it is a tragedy!

As strange as it may seem, repentance is exactly the opposite.

Repentance is a change of mind, not a change of conduct; a change of mind toward God, not a change of mind toward one’s own self. It is a realization of the fact that one is absolutely helpless before God, which makes one see that God has done everything necessary for their own salvation, and is offering salvation absolutely free, as a gift by faith, through the supreme sacrifice that Christ has made for us, as our substitute.

Another deception that this false conception causes, in that, the moral man or woman do not see their need of a saviour. For since they do not indulge in murder, adultery, lying, stealing, coveting; do not run after sinful pleasure such as dancing, card playing, theater going, mixed bathing, etc., but are honest at heart, good citizens, living clean, moral lives, therefore they do not hear the call to repentance because the appeal goes over their heads. Naturally, they feel like the old carnal sinner ought to quit his sins, “right-about-face,” and come to God with clean hands, and then God will save him. But save him from what? Save him from his sinful habits. These good, moral people let the call to repentance—I repeat—pass over their heads to those old carnal, wicked sinners.

And who is to blame for this false impression? I hate to say it, but our own evangelistic preachers are to blame for the most of it by putting a false light on the meaning of repentance. I know it is hard to believe—and it is hard to realize, after we know it is so—but Saul of Tarsus, a man zealous toward God, and as touching the law blameless, a man of high ideals, and good morals, and yet he was lost, and would have spent eternity in hell if he had not repented toward God and believed on His Son, Christ Jesus.

Another man: Nicodemus, a Gentile with a good report, one of the best men of his day, not only negatively good, but in active, practical righteousness. He was devout, and yet the poor fellow was lost. (How do I know he was lost?) I know it because I read in Acts 11:14 where Peter was to tell him “words whereby thou and all thy house shall be saved.”

Oh! for a gospel message that will call all men to repentance, and show them that it was and is just as necessary for Saul of Tarsus, the blameless one as touching the law; and Cornelius the devout centurion, the most moral and religious Gentile of his day; and all other good moral men and women to repent toward God and be saved by grace through faith alone in Christ: just as necessary, I say, as it was for the thief on the cross or the adulterous woman at the well in Samaria.

J. E. Heath

Duck Hill, Miss.

—BR—

Mother: “No, Jimmie, for the third time I tell you that you cannot have any more dessert.”

Jimmie: “All right; but I don’t see where dad gets the idea that you’re always changing your mind.”

## DR. W. HERSEY DAVIS’ GREEK GRAMMAR TRANSLATED INTO SPANISH

Under the title, Gramatica Elemental del Griego del Nuevo Testamento, Dr. W. Hersey Davis’ Beginner’s Grammar of the Greek New Testament has recently been translated into Spanish. The translation is by the late Dr. George F. McKibben, for more than forty years professor in Dennison University, Granville, Ohio.

Dr. Davis’ beginner’s Greek grammar has been considered, for years, the best introduction to the language in which the New Testament was written. Himself a Greek scholar of wide attainments, Dr. Davis has so consistently kept in mind the needs of elementary students that one of them is credited with saying, “Here’s a book that will teach you Greek without a teacher!” Dr. Davis has been Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky., since 1920. For fourteen years of this time he was associated with the late Dr. A. T. Robertson, internationally known Greek scholar.

In his translation Dr. McKibben has preserved the directness and simplicity of Dr. Davis’ work and so has produced a commendable, much needed volume. It is to be used, primarily, among theological students in the schools and seminaries of Latin American countries. It is to be regretted that Dr. McKibben died shortly after placing the book in the hands of the printer and so cannot be present to enjoy the fruition of his labors—a volume called by one of his colleagues, “the crowning work of a life singularly consecrated in scholarship and devoted in service.”

—G. S. Dobbins

Louisville, Ky.

—BR—

## GEORGETOWN

A B.T.U. school was recently held in Georgetown Baptist Church under the leadership of two B. B. I. young ladies, Misses Lucille Keith and Marguerite Parnell. Each night they brought some special feature at other than the regular class study. Three unions were organized with Mrs. L. D. Spell selected as director. Twenty-five completed the study course requirements. Miss Parnell taught the Seniors; Mrs. W. Spell, the Juniors, and Miss Keith the Intermediates. The Intermediates met for an organization meeting with great response. The following officers were chosen:

Leader—Mrs. Spell.

President—Dixie Lewis.

Vice-President Ernest Clegg.

Secretary and Treasurer—Carol Jones.

Corresponding Secretary—Joyce Spell.

Bible Readers’ Leader—Evon Cooper.

Group Captains—Virginia Lewis and Jack Dickerson.

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## MISSIONARIES IN LOUISIANA

Brother Wade and I have just completed a 25-mile trip in our boat “Red Top.” We went out to a fishermen’s camp, miles from the beaten trails. Those fellows come to meeting, though. Hardly any could read. Many had never been to any town. Ignorance prevailed. Unusual sins were there. Some, (in fact many) men were living with women to whom they had never been married. They are rearing large families by them. The children hardly know where home is, or who father and mother are. The Gospel has not been preached for many years.

They want to build a church and have regular meetings. They seem afraid that I will leave them and not come back. Great big men who have become drunkards cling to the Gospel like children crying in the night. May God lead on to a glorious success here.

Sincerely,

Cecil Roberson.

—BR—

## BLUE MOUNTAIN

—O—

Blue Mountain College will open September 15 with a beyond-capacity registration of dormitory students from present indications, President Lawrence T. Lowrey announced recently. Already rooms in three of the dormitories, including Whitfield Residence Hall, have been reserved beyond their capacities.

More than eighty per cent of last session’s students not graduating have reserved rooms for the coming session. Sixty-nine per cent of the students for next session will be from Mississippi, and thirty-one per cent from other states and foreign countries.

Students have registered from fifty-six Mississippi counties and the following states and foreign countries: Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Kentucky, Louisiana, Missouri, New York, North Carolina, Oklahoma, Tennessee, Virginia, Hawaii, and China.

—Miss Tom Womack, Secretary

—BR—

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# ENGLISH AND AMERICAN PARTNERSHIP IN MISSIONS

By the Rev. A. R. Gallimore of Waichow, China

Beginning in England, growing to its large proportions in America, the modern Baptist movement came together again in the great urge of world missions. The going of William Carey to India was a great challenge to Baptist churches not only in England but in America. We find that the scattered churches of the Atlantic seaboard, including the interior states of Kentucky and Tennessee, unorganized as they were, contributed to the support of Carey's work in India. During the years 1806 and 1807 Carey gratefully received \$6,000 from America. This interest in the Mission at Serampore was a great stimulus to American Baptists.

Another situation which brought American and British Baptists more closely in touch during the early days of the last century was the fact that the East India Company was not willing to take missionaries on their ships plying to India and China, making it necessary that those traveling from England should sail first to New York and proceed on American vessels. The temporary residence of the English missionaries thus brought their American friends into intimate sympathy with the errands on which they were going.

William Carey once wrote to one of the pastors, Rev. John Williams, in whose home many missionaries were entertained: "The Lord has wonderfully stirred up the whole religious world of every denomination to favor the work in which we are engaged, and to contribute pecuniary assistance to a large amount. Our American friends have a special claim upon our gratitude in this respect."

Then the intimate associations of Adoniram Judson with the Carey Mission are well known, Judson and his wife—Ann Haseltine—having joined the Baptist Church at Calcutta, after becoming convinced that immersion of believers was the Scriptural mode of baptism, and resigning from the Congregational Mission in Boston. This resulted in the necessity of the organization of the scattered American Baptists for the support of the Judsons, who settled in Burma. Luther Rice, who went out under the American Board of Commissioners for Foreign Missions at the same time, although traveling on another ship, had come to the same conclusion as the Judsons. After a visit home, he was kept in America in order to raise money to keep the Judsons on the field, and became the greatest influence for the unifying and enlisting of Baptists in the United States in missionary endeavors and Christian education they had ever had. The present year is the hundredth anniversary of Rice's death, which is being taken into account in a new evaluation of his great contribution to Baptist life and work.

English and American Baptists have carried on more or less separately for the past hundred years. Their efforts on several mission fields have been in touch; inter-

marriages have been frequent; many native-born Britishers have served under the two American Boards, Northern and Southern; and there have been many interchanges of pastorates on both sides of the Atlantic.

No doubt the organization of the Baptist World Alliance in 1905 was the greatest impetus for closer relationships, not only between English and American, but of all groups of Baptists the world over. Dr. Geo. W. Truett, President, and Dr. J. H. Rushbrooke, General Secretary—American and English respectively—have recently been a great blessing in their travels together in visiting the Baptist missions in India, Burma, China and Japan.

And now, in the China Baptist Centennial which is being celebrated this year, English, American and Swedish Baptists—together with their Chinese constituencies—are joining together in recounting the hundred years of God's favor upon them. Although Dr. William Dean, whose second wife was an estimable English lady Theodosia Barker, was appointed to work among the large Chinese population of Bangkok in Siam in 1834, the dates for the centennial have been based upon the arrival of J. Lewis and Mrs. Henrietta Hall Shuck on the mainland of China at Macao in September 1836.

So it is not amiss to recall the way we have come, and how missions have been the great urge of both English and American Baptists, not only for the last hundred years, but since 1792 when Carey ventured forth to India.

## NEW YOUNG PEOPLE'S DEPT. TEXTBOOK

Allow me here to hail enthusiastically the appearance of "The Young People's Department of the Sunday School," by Wm. P. Phillips, cloth 60c; paper 40c, (Baptist Sunday School Board), an entirely new treatment of this important subject, in line with the present significant emphasis in young people's work. Mr. Phillips himself has had much to do with the promotion for young people (and adults) of the department idea and plan, so effective and earlier in development among the elementary and intermediate groups. In these nine lucid chapters and a valuable appendix he presents in surprisingly brief compass the latest and most successful applications of principle and method suggested by a combination of wide experience with keen interest in and long study of young people. The book thus becomes an exceeding valuable working manual for teachers and officers who seek the best for their young people and desire the greatest efficiency in their labors.

Beginning with a fine appreciation of young people and their needs, the book briefly but comprehensively deals with the details of organization and the officers' responsibilities, and proceeds, in six further chapters, to lay the emphasis upon the department functioning. Herein is a double value, for the classes, not units in themselves, are component parts of the department; and the department

must be always actually a work and accomplishing its purposes. How can this be assured? Convincing answers are on almost every page.

This book well deserves, therefore, both the thoughtful and the extended use it is sure to receive. For the sake of credit alone it will not have to be studied by those who already hold award in the new study course for a young people's department book, but all such will wish to master its contents and avail themselves of its very practical value. And for all who should but do not hold the award for the young people's book, here is certainly an added incentive to secure it without delay by the delightful as well as profitable study of this book.

J. Raymond Nelson, Young People's Approved Worker, Baltimore, Md.

Date—June 30, 1936.

Order from Baptist Book Store serving your state.

## THE FRENCH MARKET

Student George H. Hink, B. B. I. New Orleans, La.

The experience I am about to tell took place in the French Market among the smell and noise that is peculiar to that section of the city of New Orleans.

I was asked to bring the message on a regular assignment to French Market which goes Thursdays. After the meeting the personal workers were gathered about a block from the corner on which the assignment meets, waiting for the bus to come pick us up. On the corner was a large Negro leaning on the back of a truck. I stepped up to him and asked him if he was trusting Christ for his salvation. His answer was that if he had the money he would help the poor people who go around to the garbage cans eating the refuse.

In trying to lead him back to the track again I asked him to read a Gospel. He informed me that he could neither read nor write, and added that if he were to be anything he would be a Catholic, because these Baptists and Protestants did not know what they were protesting against. He further stated that he went to the Negro churches but could not understand the shouting. Finally I asked him if he ever prayed. He told me that when he was a little boy his mammy taught him "Our Father who art in heaven . . ." This gave me my entry and I turned to the 6th chapter of Matthew and read the Lord's prayer to him and offered to let him ask anyone around if I was not reading that which was in the Bible. He took my word for it, then I turned to John 3:16, 17, 18, reading these passages to him, then I turned to Romans 3:23 and told him that

there were people in worse shape than those that picked garbage out of cans and that they were those who were sin-sick. He said that he did not believe any such thing.

I told him about the eternal soul and that we could not be saved by any works we do. He seemed doubtful about this and I asked him if he had ever seen a dead man. He replied that he had. Then I asked him how much that corpse could take out of this world in his hands. I told him that he needed to get right with God, confessing his sins and his inability to save himself. When I told him that God heard and answered prayers on the street corner as well as in the church buildings he seemed amazed. He left me with many profuse thanks and his face was lighted up with a heavenly light and he seemed to have new purpose and view of life. I believe this unlearned, humble, confused son of Ham found Jesus that night. Amazing Grace.

"Have you a Charles Dickens in your home?" asked the polite book agent.

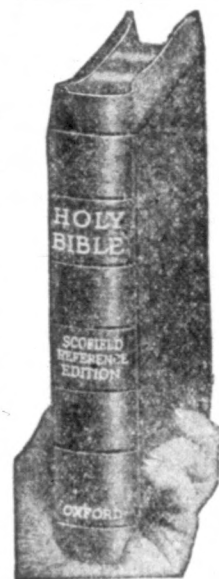
"No," she snapped.

"Or a Robert Louis Stevenson?"

"No!"

"Or a Gene Field?"

"No; we ain't, and, what's more, we don't run a boarding house here, either. If you're looking for them fellows, you might try the house across the street."—Ex.



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Mississippi Baptists have made an excellent start in the Five Thousand Club. Nearly all the WORKERS needed have agreed to serve; which means they will secure ten club memberships each. Many of them have secured their ten memberships already. Club memberships have been reaching headquarters daily for the last three weeks from chairmen. This week **all** WORKERS go into action along the Baptist front throughout Mississippi. Verily a good start has been made. . . . .

But no thoroughbred ever won a race simply by making a good start. IT IS

THE FINISH THAT COUNTS. Consistent, sustained effort and never-flagging zeal, blessed by God to His Glory, is what counts from now on. The people will join the Five Thousand Club. WORKERS SEE THE PEOPLE until each of you secure his or her ten CLUB MEMBERSHIPS.

One outstanding, God Blessed, success in a major effort is the tonic Mississippi Baptists need to fire them for a great advance along all denominational fronts, local, state-wide, south-wide, world-wide.

THE FIVE THOUSAND CLUB WILL SUCCEED.

FRANK E. SKILTON, GENERAL CHAIRMAN

*Banish Spirit-Sapping Annual Debt-Paying Campaigns*

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